Ld.
32*

THE

JEWISH CHRONICLE.

(ספר זכרון)

[ESTABLISHED 1841.]

[REGISTERED AT THE GENERAL POST OFFICE AS A NEWSPAPER.]

No. 667.—NEW SERIES.] FRIDAY, JANUARY 6, 1882;—TEBETH 15, 5642. [PRICE TWOPENCE.

BIRTHS.

On the 26th December, at 48, Milner-square, the wife of **MAURICE M. LION**, of a daughter.

On the 29th December, at 10, Greenfield-crescent, Edgbaston, Birmingham, the wife of **ABRAHAM J. ABEL**, of a daughter.

On the 31st December, at 151, Camberwell-road, the wife of Mr. **MARCUS NEWMARK**, of a daughter.

On the 31st December, at 61, Acacia-road, St. John's Wood, the wife of **C. I. DAVIS**, of a daughter.

On the 31st December, at 53, Warrington crescent, Maida Vale, the wife of **EUGENE BENJAMIN**, of a son.

On the 3rd January, at 19, Brondesbury-road, Kilburn, the wife of **SOLOMON BARNETT**, of a daughter.

MARRIAGES.

On the 28th December, by the Rev. J. Piperno, assisted by the Rev. S. Roco, **JOHN DE PASS**, of Kimberley, son of D. de Pass, 135, Westbourne-terrace, to **ADA KATE**, daughter of **A. D. DE PASS**, 2, Kensington-gardens-terrace, Hyde Park.

On the 28th December, at 9, Moreton-avenue, Cheetham, Manchester, by the Rev. D. Solomon, assisted by the Rev. S. Morriss, **MINNIE**, daughter of the late **ADOLPH COHEN**, formerly of Warrington, to **MORRIS COHEN**, of Nottingham, son of the late Elias Cohen, of New York. No cards.—American papers please copy.

On the 4th January, at 117, Gower-street, by the Rev. A. L. Green, assisted by the Rev. S. Lyons, **JOHN ALFRED**, youngest son of **B. W. AARON**, 10, Douglas-road, Canonbury, N., to **SARAH DORA**, second daughter of the late **W. SOLTAN**, 14, Charlotte-street, Buckingham-gate, S.W.

DEATH.

On the 29th December (8th day of Tebeth), **HANNAH**, the beloved wife (for 52 years) of the Rev. **M. HOLLANDER**, of 124, Bath-row, Birmingham, aged 78. Deeply lamented by her loving husband, sons, daughters and friends. ת׳נ׳צ׳ב׳ה.—Australian and American papers please copy.

MRS. G GOODMAN returns THANKS for kind visits, letters and cards of condolence received during her week of mourning for her late lamented father. God rest his soul!

MRS LEWIN Y. NATHAN returns THANKS for kind visits, letters and cards received during her week of mourning for her beloved brother.—4, Hardman-street, Liverpool.

MRS. MOSELY NATHAN returns THANKS for visits, letters and cards of condolence received during the week of mourning for her lamented brother, Solomon Abraham, late of Regent's Park.—Higher Broughton, Manchester.

MISS SOLOMON and FATHER return their sincere THANKS for kind visits, letters and cards of condolence received during their week of mourning.—261, Essex-road, Canonbury.

MR. EZEKIEL SOLOMON returns his sincere THANKS to his friends for their extreme kindness during his week of mourning for his late affectionate parent. God rest her soul!—56, Marquess-road, Canonbury.

MR. JOHN W SOLOMON returns his sincere THANKS for kind visits, letters and cards of sympathy received during his week of mourning.—47, Fulham-road, South Kensington.

MESSRS. H and C VANDYK return sincere THANKS for kind expressions of sympathy and condolence.

MR. DAVID S. WOOLF and Mr. and Mrs. D. HAMIS beg to return THANKS for the many visits, letters and cards of condolence received during their week of mourning for their beloved and deeply lamented Agnes.—169, Westminster Bridge-road.

THE TOMBSTONE to the memory of the late Mr. JOEL JEWELL, of 15, Kennington Park-road, will be CONSECRATED at West Ham Cemetery on SUNDAY NEXT, the 8th inst., at 2 o'clock precisely.—Relatives and friends will kindly accept this intimation.

AGED NEEDY SOCIETY.

MRS LOUISA COHEN begs to tender her THANKS to those who kindly voted in her favour at the recent election and interested themselves in her case, especially to Mr. S. Joseph (and his daughter), of 57, Hatton-garden.

SAMUEL v. SAMUEL.—The Alimony (£150) granted by the Court, pending the trial of this action, has been duly paid (with costs) to the Solicitors of the Defendant by the undersigned, the Trustees to the Deed of Separation dated February, 1870.

ISAAC WHITE,
13, High-street, Borough, S.E.
ISAAC WOLF,
59, Dale-street, Liverpool.

BOROUGH JEWISH SCHOOLS, HEYGATE STREET, WALWORTH ROAD, S.E.

THE PUBLIC DISTRIBUTION of PRIZES to the pupils of the above Schools will take place at the LECTURE HALL, Carter-street, Walworth, on SUNDAY, the 15th JANUARY, 1882, at 12 o'clock noon.

ARTHUR COHEN, Esq., Q.C., M.P., will Preside and Distribute the Prizes.

P. ORNSTIEN, Secretary.

MASONIC BENEVOLENT INSTITUTION FOR AGED FREEMASONS.

ELECTION 1882.

LIFE GOVERNORS or Subscribers having votes for the above institution would ASSIST a deserving Jewish case by FORWARDING their PROXIES to Mr. Nathan Moss, 73, Ladbroke Grove-road, Notting Hill, W.

חברת משבן אלמנות
WIDOWS' HOME ASYLUM,

For Maintaining, Clothing, and Providing an Asylum for Aged Widows,
25, WELL-STREET, HACKNEY, E.
(Removed from 70 Great Prescot-street, Goodman's Fields)

Established A.M. 5603-1848.

THE Committee of Management of the above Institution hereby give notice that they have declared VACANCIES for TWO WIDOWS as Inmates.

Persons desirous of becoming Candidates must apply to the Secretary for Forms of Application, which must be properly filled up and returned to him on or before the 20th of January, 1881.

By order,
JOHN LEVY, Secretary.
15, Newcastle-street, Whitechapel.

THE MANCHESTER HEBREW SISTERS CHARITY.

(Founded 1866.)

Having for its object to assist poor Jewish women and children during sickness, &c., with nourishment, nurses, &c.

Patroness—Baroness Lionel de Rothschild.

THE ANNUAL CONVERSAZIONE, in aid of the Funds of the above Society, will be held at the CHEETHAM TOWN HALL, on THURSDAY, JAN. 19th, 1882. Tickets (including refreshments), Gentlemen 7s. 6d., Ladies 5s., Double 10s. 6d., may be had from any of the Stewards, or from Mr. Aaron Jacobson, Hon. Sec., 43, Cannon-street, Manchester.

LIVERPOOL OLD HEBREW CONGREGATION.

ELIZA JACKSON HOME.

A VACANCY has been declared in the above Home. Widows without children, and Spinsters—who have been born in Great Britain—are eligible for admission as occupants of the Home.

Forms of application, which must be filled up and sent in on or before 31st January next, can be obtained from

H. M. SILVER, Sec.
82, Falkner-street, Liverpool,
29th December, 1881.

J. SAMUEL and SON, MONUMENTAL MASONS and UNDERTAKERS.

Works:—147, SIDNEY-STREET, MILE END.

Headstones, Tombs and Monuments supplied for all cemeteries, in Stone, Aberdeen Granite and Marble, with the Imperishable Lead Letters. Designs, &c., forwarded on application.

Established over 50 years.

HARRIS and BARNETT, MONUMENTAL MASONS.

Works:—1A, BEAUMONT-STREET, MILE END, E.

Headstones, Tombs and Monuments in all kinds of Stone and Marble, with Imperishable Lead Letters. Designs forwarded on application. Private residence, 17, Beaumont-square, Mile End, E.

GREAT EALING SCHOOL, EALING, W.

PRINCIPAL—REV. JOHN CHAPMAN.

(Late Head Master of Jews' Hospital and Orphan Asylum, Lower Norwood).

THE Local Examination of the University of Cambridge and the Examination of the College of Preceptors having terminated, the School has broken up for a short Vacation, and the Pupils will re-assemble on

MONDAY, JANUARY 9TH.

SOCIETY FOR THE RELIEF OF THE AGED NEEDY OF THE JEWISH FAITH.

President—DAVID HYAM, Esq.

THE TRIENNIAL BALL will take place at WILLIS'S ROOMS, King-street, St. James's, on TUESDAY EVENING, 31st JANUARY, 1882.

COMMITTEE AND STEWARDS.

Alfred G. Aaron, Esq.
B. W. Aarons, Esq.
Hyam A. Abrahams, Esq.
Marcus N. Adler, Esq.
E. Alex, Esq.
Lionel L. Alexander, Esq.
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Lewis Davis, Esq.
Albert J. Ellis, Esq.
Barrow Emanuel, Esq.
Edward J. Emanuel, Esq.
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Ernest Franklin, Esq.
Max Friedlander, Esq.
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M. A. Green, Esq.
Rev. M. Haines.
Edward Halford, Esq
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Edward Pool, Esq.
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Harry Samuel, Esq.
Lionel Samuel, Esq.
Lionel J. Samuel Esq
Sampson Samuel, Esq
Stuart M. Samuel, Esq.
A. Montefiore Sebag, Esq.
Morris Silverston Esq.
Meyer A. Spielmann Esq.
Henry Solomon, Esq.
Henry J. Solomon Esq.
Lewis Solomon, Esq.
Saul Solomon, Esq.
S. P. Solomon, Esq.
Joseph Vallentine, Esq.
Bertram Van Praagh Esq.
I. B. Van Staveren, Esq.
Alfred J. Waley, Esq.
Ernest J. Walford, Esq.
Howard J. Walford Esq.

DAN GODFREY'S BAND.

Tickets, 10s. 6d., including refreshments.

In order to maintain the present number of 96 pensioners, to be increased to 102 at Election this month (each of whom receives a weekly allowance of Five Shillings) CONTRIBUTIONS in aid of the Charity are EARNESTLY SOLICITED.

HARRY I. HYAM,
35, Tavistock-square, W.C.
EUSTACE A. LINDO,
20, Woburn-pl., Russell-sq.
} Hon. Secs. Ball Committee.

NOTICE.

The Lodge, 36, Maryland-road, St. Peters-park, London, W.

MISS BELISARIO begs to inform her kind friends that she contemplates RELINQUISHING her responsible though pleasing duties at the close of the ensuing term, which will commence on the 1st of January and terminate on the 1st of April, 1882.

Her Morning Classes will (D.V.) be continued by her nieces, the Misses Aquilar,

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MISS COWEN'S ELOCUTION CLASSES are held at her own residence every Tuesday morning. Children's Classes on Mondays at ½ to 5. For terms and particulars apply to 73, Hamilton-terrace, N.W.

CAUTION.—BOND'S CRYSTAL PALACE GOLD MEDAL MARKING INK.—Persist in Bond's Crystal Palace Marking Ink, prepared by Daughter of the late John Bond. Works, 75, Southgate-road, London. No heating required. See actions for selling colourable imitations, 1876 77

BOND'S BRIGHTON AQUARIUM HOTEL and Pier Mansion. Board from 25s. per week. Four Grand pianos for use of Visitors. No extras. Co-operative prices.

WANTED MINISTER, LECTURER and MOHEL for the Cape Town Hebrew Congregation. Salary £350 per annum, free residence, and a life policy will be effected for £500, premium paid by the congregation during engagement. Must be willing to teach Hebrew, whereby his salary will be further enhanced. Applicant must be a married man not above the age of 40, and must not be Kahan. £100 will be granted for defraying the expenses of first class passage.

First engagement to be for 5 years. Duties to commence about July, 1882. Lectures in English indispensable.

Applications enclosing testimonials or copies of same duly certified to be addressed on or before the 1st February, 1882, to

S. RODOLF,
President Hebrew Congregation
Cape Town.

Further information can be obtained on application to J. Levin, Esq., 15, South-street, Finsbury, E.C., on Tuesdays from 3 to 4.

A TENOR VOICE WANTED for the Choir of the West London Synagogue of British Jews. Applications in writing to be addressed to the Secretary, at 34, Upper Berkeley-street, W.

By order, HENRY SPYER, Sec.

WANTED for the Leeds Jewish Free School a competent TEACHER to undertake Hebrew and Hebrew translation into English. An assistant teacher is engaged. Salary £100 per annum. All applications to be sent to the President, Mr. L. Harris, 50, Francis-street, Leeds.

KLIMATISCHE HEILANSTALT, FALKENSTEIN IM TAUNUS (near Frankfort-on-Main).

כשר MEDICAL ESTABLISHMENT.

Climate strongly recommended as a Winter resort for Weak Chests, Nervous Diseases &c. Full particulars on application to Dr. Med. HIRSCH, Frankfort-on-Main.

NOTICE OF REMOVAL.

JEWISH WEDDINGS, BALLS, PUBLIC AND PRIVATE DINNERS.

M. SILVER (late of 39, Middlesex Street), in thanking his patrons for the support hitherto extended to him, has much pleasure in announcing that he has REMOVED to the spacious premises,

117, GOWER STREET, WC.,

which are admirably adapted for Jewish Weddings, Balls, and other festive gatherings. The extensive suite of rooms has been decorated in the most elaborate style, and every provision made to meet the requirements of patrons.

The accommodation will be found to be in every respect unrivalled, and the arrangements will be carried on in a manner which will leave nothing to be desired.

M. SILVER,
117, GOWER STREET, W.C.

Out-door orders personally attended to heretofore.

N.B.—PLEASE SEND ALL ORDERS DIRECT.

MOURNING. ELEGANT AND ECONOMICAL!!!
DRESSMAKERS & MILLINERS
Should use KAY & RICHARDSON'S
"RAIN-PROOF" PATENT CRAPE.
Prize Medal—Paris Exhibition, 1878.
SOLD BY ALL DRAPERS

OUTRAGES AGAINST THE JEWS IN RUSSIA.

TWENTY-FIFTH LIST.

MESSRS. LOUIS COHEN & SONS thankfully acknowledge the receipt of the following DONATIONS in aid of the Jewish sufferers by the Outrages in Russia:

Rev. James Brierley...		£5 0 0
The people of New South Wales, Second Instalment per Hon. Saul Samuel, C.M.G., &c.		300 0 0
Sam. Haas, Esq., New York ...		2 0 0
Total collection made in Melbourne	£2,013 0 0	
Less expenses in Melbourne...	105 18 8	
	£1,937 1 4	
Instalments previously advertised	1,900 0 0	
Fifth and final instalment... ...		37 1 4
		£344 1 4
Amount previously advertised		15,991 17 8
		£16,335 19 0

31, Throgmorton Street, E.C.
London, 6th January, 1882.

THE attention of the benevolent is earnestly SOLICITED in behalf of a MAN with WIFE and SEVEN YOUNG CHILDREN, who, through illness of a serious nature, is henceforth incapacitated from following his trade by which he hitherto maintained them respectably. He unfortunately too had lately to become an in-patient of the Victoria Park Chest Hospital. This case is recommended as a most deserving one by the following gentlemen, who intend to raise a sufficient sum to put the wife in some suitable business. They will thankfully receive and acknowledge subscriptions:

Rev. B. H. Ascher, 97, Highbury New Park, N.
Rev. B. Spiers, Dayan, 7, King-street, Finsbury, E.C.
Rev. M. Hast, 21, Great Prescot-street, E.
Rev. I. Cohen, New Synagogue, Great St. Helen's, E.C.
Mr E. Berg, 11, Houndsditch, E.C.
Mr. Asher Green, 9, Munson-road, Victoria Park-road, E.
Mr. R. Z. Bloomfield, 19, Great Prescot-street, E.
Mr. S. Barnett, 19, Brondesbury-road, Kilburn, N.W.

LEEDS JEWISH FREE SCHOOL.

AT a Special General Meeting of the above, held on the 13th November, Mr P. [illegible] presiding, the report was read, which stated that there are now 54 male pupils in the School which has been carried on temporarily for eighteen months.

It being considered that the School was not in such a progressive step as might be expected, it was decided that steps should be taken for the gradual increase of the studies, and for the further development of the Institution for the benefit of the poor children, under a new Committee of Management.

At the conclusion of the meeting, it was agreed that a Subscription List be opened, and the Committee herewith make an EARNEST APPEAL for Subscriptions and Donations to enable them to carry out their object of providing free education for the poor Jewish children in Leeds.

The following additional donations and subscriptions have been received:

DONATIONS.

The Chief Rabbi	£10 0 0
E. Marks, Esq	2 2 0

SUBSCRIPTIONS.

A. Cohen, Esq.	£1 1 0
Robert Cohen, Esq	1 1 0
Mrs. A. Cohen	0 10 6
Mrs. Esther Blashker...	0 10 6
I. Blashker, Esq.	0 10 6
M. Besson, Esq.	0 10 6
J. Levinstein, Esq.	0 10 6
J. Galfski, Esq.	0 10 6
J. Hershfield, Esq.	0 10 6
L. Galfski, Esq.	0 10 6
Edward Stern, Esq.	0 10 6
N. Lyons, Esq.	0 10 6
Louis Harris, Esq.	2 2 0
W. Galfski, Esq.	1 1 0
A. Wolff, Esq.	2 2 0

Subscriptions and Donations will be thankfully received by Mr. L. Harris, President, 50, Francis-street, Leeds; or by Mr. Saul Hirsch, Treasurer, Cookbridge-street, Leeds.

MONARCH LINE STEAMERS. LONDON to NEW YORK.

Persian Monarch, January 7.
Egyptian Monarch, January 21.
Assyrian Monarch, February 4.
and every 14 days thereafter.

Saloon passage, £10 and £12. Third Class to New York, Boston, or Philadelphia £6, from any Railway Station in the United Kingdom.

Special attention to comfort of third class passengers.

Apply to JOHN PATTON, Junr., & Co., 7, Fenchurch Avenue, London, or to the West End Agents.

WEDDINGS, BALLS, &c.

SEYD'S HOTEL, 39, FINSBURY SQUARE, E.C.—The above well-known rooms have just been entirely and beautifully re-decorated. Every convenience. Most central position. Terms on application.

BOARD OF GUARDIANS FOR THE RELIEF OF THE JEWISH POOR.

THE Treasurers gratefully acknowledge the RECEIPT of the following Contributions in response to the WINTER APPEAL:

Hyman A. Abrahams, Esq.	£2 2 0
Lionel L. Alexander, Esq.	2 2 0
B. S. Cohen, Esq.	2 2 0
Mrs. Ellis A. Davidson, In Memoriam	2 2 0
Messrs. S. Davis and Co.	3 3 0
C. S. Davis, Esq.	4 4 0
Mrs. R. Davis	1 1 0
Noah Davis, Esq.	3 3 0
Messrs Faudell, Phillips and Sons ...	5 5 0
Miss Flora Goldsmid	15 15 0
Arthur Halford, Esq., per M. A. Green, Esq.	5 0 0
Mrs. Michl. Henry	1 1 0
Samuel Hyam, Esq.	10 10 0
G. S. Joseph, Esq.	3 3 0
Henry Joseph, Esq.	5 0 0
Moses Lea, Esq., per Benjamin L. Cohen, Esq.	5 5 0
Mrs. Philip Leon	2 2 0
Leon Lewisohn, Esq., for Industrial Fund, per Asher Solomon, Esq ...	50 0 0
E. J. and H. L.	5 5 0
Moss Maurice, Esq., per M. H. Levirton, Esq.	0 10 6
Mrs. J. L. Mocatta	20 0 0
A. de Mattos Mocatta, Esq	10 0 0
Mrs. A. de Mattos Mocatta	2 2 0
Mrs David Moss	5 5 0
Messrs. I. Salaman and Co.... ...	4 4 0
A. M. Silber, Esq.	10 10 0
Mrs. St. Losky...	3 3 0
H. Groenewoud, Esq. annually ...	0 10 6
Messrs. E. Jacobs and Son, do. ...	1 1 0
H. Karet, Esq., do.	0 10 6
M. Leuw, Esq., do.	0 10 6
[illegible] M. Levy, Esq., annually, per A. E. Franklin, Esq.	1 1 0

Per Rev. A. Barnett.

B. Lazarus, Esq., annual	£1 1 0
S. Lyons, Esq., do.	0 10 6
	£1 11 6

Per Rev. R. Harris.

I. Joseph, Esq...	£2 0 0
Maurice Salaman, Esq.	1 1 0
Rev. R. Harris...	1 1 0
	£4 2 0

Per Rev. P. Phillips.

S. Jacobs, Esq., annually	£1 1 0
E. Jacobs, Esq., do....	1 1 0
A. Isaacs, Esq., do....	0 10 6
	£2 12 6

Per Charles Samuel, Esq.

Michael Samuel, Esq.	£10 10 0
Mrs. Michael Samuel...	5 5 0
	£15 15 0

Per J. Saber, Esq.

Albert Beyfus, Esq., annually ...	£1 1 0
Alfred Abrahams, Esq., do.... ...	1 1 0
Louis Abrahams, Esq., do.	1 1 0
Messrs. M. and S. Lyon, do.... ...	1 1 0
M. Jacobs, Esq., do.	0 10 6
Woolf Saber, Esq., do...	0 10 6
Charles Levy, Esq., do.	0 10 6
Lewis Saber, Esq., do...	0 10 6
Messrs. Saber Brothers	2 2 0
	£8 8 0

Per John Goldhill, Esq.

Daniel Myers, Esq., annually ...	£2 2 0
Lewis Beck, Esq., do.	0 10 6
Philip M. Beck, Esq., do.	0 10 6
Isaiah Hyman, Esq., do.	0 10 6
Solomon Hyman, Esq., do.	0 10 6
Joshua Jacobs, Esq., do.	0 10 6
Nathaniel Abrahams, Esq., do. ...	0 10 6
Mrs. John Goldhill, do.	0 10 6
Herman Tuck, Esq.	1 1 0
Mrs. Alfred A. Moore...	0 10 6
	£7 7 0

Per P. Weigel, Junr., Esq.

S. Black, Esq., annually	£1 1 0
Adolph Danziger, Esq., do.	1 1 0
Marks Jaffe, Esq., do...	1 1 0
Joseph Kohn, Esq., do.	1 1 0
Maurice Schwabacher, Esq., do. ...	1 1 0
M. H. Theeman, Esq., do.	1 1 0
	£6 6 0

Per Hermann H. Myer, Esq.

J. M. Louis, Esq., annually	£1 1 0
Grenville Myer, Esq., Hereford, do...	1 1 0
Edward Lowe, Esq., Cheltenham, do.	1 1 0
Hermann H. Myer, Esq., do... ...	1 1 0
	£4 4 0

Per E. Magnus, Esq.

Thos. R. Bone, Esq., C.C.	£2 2 0
E. Bell, Esq., C.C.	1 1 0
	£3 3 0

Per D. Swaebe, Esq.

Wm. Teetgen, Esq., C.C.	£1 1 0
W. Wilson Tickle, Esq., C.C. ...	1 1 0
	£2 2 0

Per Herbert Bentwitch, Esq.

I. Salomon, Esq., annually	£1 1 0
Adolph Tuck, Esq., do	1 1 0
	£2 2 0

Per Abraham Levy, Esq.

Simon Wharman, Esq., annually ...	£1 1 0
Daniel Barnard, Esq., do	0 10 6
David Levy, Esq., do...	0 5 0
M. E. Goldstein, Esq., do	£0 5 0
	£2 1 6

Per Ellis Berg, Esq.

J. Lazard, Esq., annually	£1 1 0
Fred. Jacobs, Esq., do.	0 10 6
	£1 11 6

GIFTS IN KIND.

British Hospital for Diseases of the Skin.—Mrs. C. J. Kino, 3.
Gt. Ormond Street Hospital for Children.—Benjamin L. Cohen, Esq., 7.
Jewish Convalescent Home.—F. D. Mocatta, Esq., 1; Mrs. Lionel L. Cohen, 2.
London Hospital.—Mrs. C. J. Kino, 6.
Hospital for Paralyzed and Epileptic.—Mrs. D. Q. Henriques, 4.
City of London Truss Society.—Moses Lea, Esq., 3.
Brompton Hospital.—Benjamin L. Cohen, Esq., 9.
Victoria Hospital for Children.—Benjamin L. Cohen, Esq., 10.
Victoria Park Hospital.—Benjamin L. Cohen, Esq., 1.
Lying-in Charity.—Mrs. D. Q. Henriques, 1.

Mrs. Joshua Alexander	1 parcel	wool.	clothing
Mrs. R. Davis	1 do.	flannel	do.
Dr. Maurice Davis ...	3 do.		do.
"For the Jewish Poor"	2 do.		do.
M. A. Green, Esq. ...	1 do.		do.
R. Halford, Esq. ...	1 do.		do.
"Leisure Hours" ...	1 do.	wool.	do.
Miss Marcus	2 do.		do.
Henry Nathan, Esq....	2 do.		do.

משיבת נפש TICKETS.

Anonymous, 1.
Mrs. H. E. Beddington, 2.
N. L. Cohen, Esq., 2.
Fredk. E. Davis, Esq., 5 sets of 12 tickets each (less 6 tickets).
Adolph A. Halford, Esq., 1 set of 12 tickets.
Herbert G. Lousada, Esq., 1 do. do.
Mrs. David Lowe, 2.
F. A. Lucas, Esq., 2.
Mrs. Elkin Mocatta, 2.
H. S. Harris, Esq., 28 Bread, 20 coal tickets Sir Paul Pindar society.
S. Harris, Esq., per Sidney Rosenfeld, Esq., 30 Bread, 12 Coal tickets, Sir Paul Pindar Society.
Society Promoters of Charity, per Sidney Rosenfeld, Esq., 200 Bread, Meat and Coal tickets value £1.

An EARNEST APPEAL is made for משיבת נפש, צרכי שבת, and other Winter Charity Tickets.

Further Donations, &c., will be thankfully received by Lionel L. Cohen, Esq., President; the Secretary; or by any member of the Board and its Committees.

By order,
M. STEPHANY, Secretary.

13, Devonshire Square, Bishopsgate, E.
January 5th, 5642—1882.

Bournemouth, close to Boscombe—"The Knole." An attractive and elegant family mansion, containing 17 bed and dressing rooms, suite of reception salons, and well arranged domestic accommodation. The grounds comprise about 5 acres, and abound with the choicest of specimen trees and shrubs, velvet lawns, and a lovely terraced Italian garden.

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THE MEMORBUCH OF NÜRNBERG, 1349, A.D.

גזירת ק"ט

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NOTES OF THE WEEK.

RELIGIOUS CONTROVERSIES.

An unfortunate incident compelled us last week to defend ourselves from the mistaken charge of having published words insulting to Christianity; and we return to the subject, in order to implore most earnestly those Jews who feel they have something to say on polemical matters to beware how they say it. The desire for notoriety is a great temptation to intemperance of expression, but the Jews who permit themselves to revile Christianity imperil many interests more worthy than their own and ought to be sternly repressed. To associate the term "diabolical mockery" with Christmas hymns, to bid Christians keep the greatest feast of their Church as a day of fasting and humiliation, marks a degree of licence which ought not to be permitted, and which would have attracted unfavourable comment in itself even if it had not come after a long series of similar improprieties. The creed of Christianity is justly open to attack on many grounds, but there are attacks which are effective and useful, and attacks which are merely irritating and incapable of producing conviction. Such language as we have referred to, with many other passages of a like nature to which we do not desire to give extended currency, merely play into the hands of the professed enemies of the Jews, who seek nothing better than to be able to excite a hostile feeling between two faiths, one of which is physically much stronger than the other. The benevolent doctrine of Judaism that the good of all religions are among the chosen people of God removes from Jews the excuse which over-anxious conversionists among other faiths may have. A Christian missionary who insists in season and out of season upon preaching the doctrines of his church may plead that he believes those who do not accept his doctrine to be destined to eternal suffering. But Jews hold no such belief, and are, therefore, not called upon to imperil their lives in this world for the purpose of converting their neighbours. We hold that "works" are sufficient without "faith," and so long as we preach rectitude of moral conduct, we preach all that is necessary for the salvation of the children of Noah. Therefore, temperance and calmness in discussing religious matters are peculiarly to be cultivated by Jews. Even if making proselytes were our aim, which it is not, it is certain that to tilt violent onslaught against the most cherished beliefs of our neighbours is not the way to make either ourselves or the truths of which we are the depositaries acceptable to them. When Bishop Thirlwall was pleading with the House of Lords for the political emancipation of the Jews, he urged that our people were by no means filled with hostility to Christianity as the maligners of the race pretended, and he quoted the *Jewish Chronicle*, as the representative of the Jewish community in this country, to show that Jews looked upon Christianity with sympathy although not with agreement. Our greatest rabbis had extolled the work that Christianity did in driving Paganism into the waste places of the earth and preparing the ground for the highest form of monotheism. Do we not know that Christianity is Judaism with an admixture of foreign elements, and that the main hope of the world (to be fulfilled in God's own time and by His own means) is in the ultimate removal of the less worthy material which encumbers the pure and simple dogma of the Unity? But religious error cannot be driven out by violence, material or moral; the solvents of persuasion and argument are more valuable. The arrogance of a few Israelites in Germany powerfully assisted the genesis of the *Judenhetze*. Small minorities have to take care lest they offend the prejudices of majorities, even when these prejudices are irrational. But a Jew who, in defiance of the teachings of our own wisest men, rages without restraint against the conscientiously felt and honourable beliefs of his fellows, brings us all into danger, and makes it impossible to appeal with any effect to our Christian countrymen against the wrongs suffered by Israelites elsewhere. Even assertions as to the bare facts of persecution are liable to be looked upon as tainted when they come from a quarter which is on its own showing without self-restraint or discretion.

THE RUSSO-JEWISH COMMITTEE.

It is now nearly nine weeks since the so called Russo-Jewish Committee was appointed to determine what action should be taken by English Jews to assist their Russian brethren in this hour of sorest need. And if we ask what has passed at the deliberations of this Committee, selected with such care, the answer must be "nine weeks." Nothing, absolutely nothing, has been the outcome of all these deliberations, shrouded in so much mystery and importance. If the discussions had been made public, at least the public opinion of the Jewish community would have been educated on the subject. As it is, not even this minor advantage has been gained, and the Committee might just as well have been non-existent during the last two months. Have the Committee fully recognised what this silence and inaction of theirs imply? During a most vital crisis in the fate of the Russian Jews, an influential body of their coreligionists, almost their only friends in all the world, have done nothing, and thereby betrayed their weakness to the enemies of the Jews in Russia What an encouragement, in the very fact of silence, to the Jew-haters of Russia, from the Czar downwards! Who can tell what a vigorous appeal to public opinion in England, or to the Czar himself, might have effected? The riots of Warsaw were evidently planned; might not those plans have been frustrated if the perpetrators had been aware that the public opinion of Europe had become suspicious of their doings, as it undoubtedly would if the whole facts of the case were laid before it? Isolated individuals have been appealing to the English public in the newspapers; what have they been able to say sufficient to excite the public imagination? We are all hearing of the terrible persecution the Jews are undergoing in Russia. Who has the details? Surely the

Russo-Jewish Committee should by this time be in possession of full and authentic accounts of the mass of misdeeds that have been perpetrated in Russia. If they have, it is their clear and bounden duty to put others in possession of the facts as soon as possible, so that if the Committee cannot bring itself to do more than talk, talk, talk, others who are less fettered may act. Boards are screens, said Bentham; in this case the Board in question is a more active drawback Not alone does it not act itself, it prevents others from acting. This cannot go on much longer; if nothing comes from the Russo-Jewish Committee very shortly, *ipso facto* it declares its own incompetence, and others will have a right to act independently of it. The whole business shows the utter futility of attempting to exclude public opinion, when public opinion would be an efficient check on waste of time and fruitless logomachy. One thing is certain: the Russo-Jewish Committee must either shortly do something, or let the world know why it does not do anything, or, best consummation of all, "dissolve into air, into thin air."

CORRESPONDENCE.

THE RUSSIAN CRISIS.

TO THE EDITOR OF THE "JEWISH CHRONICLE."

SIR,—Having perused a lengthened article in your last week's issue, respecting the brutal treatment of our unfortunate brethren in Russia, I beg to suggest the following: That meetings should be convened by the leading gentlemen of every congregation in the United Kingdom and the same in every civilized country in Europe without delay for the purpose of raising one general fund to carry out an emigration scheme on a most extensive scale, so as to enable those who have not the means to leave that barbarous and despotic country. Also, that charitable boxes be placed in all Jewish workshops or places of business so that the humbler classes could have an opportunity of contributing to the cause. No doubt by so doing a large amount of capital would be raised, and hundreds of our sympathizing Christian friends would unite in rendering some assistance in support of the above suggestion.

Yours obediently, H. BARNARD, Birmingham.

SOCIETY FOR THE RELIEF OF THE AGED NEEDY OF THE JEWISH FAITH.

TO THE EDITOR OF THE "JEWISH CHRONICLE."

DEAR SIR,—Will you kindly allow us, through the medium of your valuable paper, to appeal on behalf of the Society for the Relief of the Aged Needy of the Jewish Faith.

Established in the year 1829—fifty-three years ago—its object is the granting of five shillings per week for life, to indigent members of the Jewish faith, who shall have attained the age of sixty years. In addition, the widow of any pensioner being of good character, if of 60 years of age, is entitled to the receipt of her late husband's stipend, it therefore follows that the pension is virtually to the husband and wife for life.

The progress of the Society is shown by the following figures. The pensioners have increased from 35 in the year 1865 to over 100 in number in the present year, entailing a yearly expenditure of £1,500.

For the six vacancies at the recent election there were thirteen applicants—whose circumstances had been strictly investigated—all of whom were deserving of immediate relief had the means of the Society permitted.

It is necessary that a very substantial collection be made to provide for the deficiency of about £1,200 extending over the ensuing three years; no appeal of any description having been put forward since the Jubilee Ball in 1879. It may be interesting to know that no difference is made as regards nationality, the only qualification being the residence of the applicant for seven years in the country. English and foreign Jews of both sexes are here provided for, when sickness, old age or misfortune has rendered them unfit to any longer face the world.

The Triennial Ball on behalf of this Institution will be held at Willis's Rooms on Tuesday 31st inst, for which tickets, 10s. 6d. each, may be obtained from any of the stewards or from us.

May we trust we do not appeal in vain for donations and subscriptions so needfully required?

We are, yours faithfully,
DAVID HYAM, President.
HENRY SOLOMON }
JOHN CUSHMORE } Treasurers.
HARRY I. HYAM, 34, Tavistock Square, }
EUSTACE A. LINDO, 20, Woburn Place, Russell Square, } Hon. Secs. Ball Committee.

UNITED HAND IN HAND AND WIDOWS' HOME ASYLUM.

TO THE EDITOR OF THE "JEWISH CHRONICLE."

SIR,—A union having been sanctioned by the subscribers of both institutions, will you kindly permit me to ask the friends of both charities, as well as the benevolent Jewish public, to enable us, by freeing the Widows' Home from debt, to accomplish this most desirable object.

The recent purchase of the freehold premises next to the Hand in Hand Asylum, and the cost of thoroughly refurnishing them, has left us, notwithstanding the utmost efforts of the Committee, with a deficit of about £300, which we are pledged to pay off before the union can take place.

The joint institutions have now 35 inmates, but 50 can be accommodated without extra cost; and under the scheme as accepted spinsters will be admitted, and thus room made for the most deserving class of our poor, who have until now been quite neglected. Donations and subscriptions will be most thankfully received, a list of which will be shortly published.

I trust the response on behalf of these most deserving charities may be such as to enable us at once to increase the number of inmates and develop the capabilities of these most excellent asylums.

Yours obediently, MOSES DAVIS, Treasurer of the Widows' Home.
27, Wellclose Square, E.

SABBATH SCHOOLS.

TO THE EDITOR OF THE "JEWISH CHRONICLE."

SIR,—Whilst expressing my hearty concurrence in what you have written in your leading article of this date about Sabbath Schools, permit me to make some comment upon your remarks which refer to the relation between our clergy and the laity. It seems to me of vital importance just now that the laity should bear their burden in the religious instruction of the young, not as might be gathered from your observations that the "responsibility should rest with the clergy alone" The distinctive feature between the movements for religious instruction at the synagogues of Berkeley Street and Great Portland Street is that in the latter place the classes are conducted entirely by the minister, the younger members of the congregation (not pupils) having no care in it; in the former instance the movement is initiated and carried out absolutely by the exertions of the younger members of the congregation, acting, of course, with the full approval of their ministers and council. I am in a position to state that in the synagogue to which I refer, no less than thirteen young ladies and gentlemen addressed the council asking for leave "to form themselves into a committee with power to add to their number." This number has now increased, and I am happy to say that it includes names not on the list of members of any one congregation in particular.

It should be borne in mind that we are "a kingdom of priests," and that the clergy, so-called, is not distinct from the general body of Jews, but their office is entrusted to them more as a matter of necessity than as a condition resembling that of the clergy of "the Church" in relation to their "flocks." There is no office in the Jewish religion, least of all that of imparting it, that was ever in our history confined to an *order*. Our greatest rabbis have been laymen.

Yours obediently, OSWALD JOHN SIMON.
University and Public Schools Club; 30th Dec., 1881.

TO THE EDITOR OF THE "JEWISH CHRONICLE."

SIR,—I have watched with increasing interest the various accounts which have recently appeared in your valuable columns respecting the formation of Sabbath classes for the instruction of our youth; above all, the advocacy you have given the cause in an able leader contained in your last publication. I am specially pleased with your remark that "You will not be satisfied until every Jewish congregation has followed the good example set by a few." One thing, however, surprises me very much, that is, that this mighty subject has only lately been re-vivified, it having been first called into existence, to my knowledge, some three and twenty years since, in an old, but somewhat insignificant, provincial congregation. About the time stated the Rev. A. F. Ornstien, the then minister, assisted by several ladies and gentlemen, formed the Portsmouth and Portsea Hebrew Educational Classes, which I believe are still in existence. The teachers were composed of the *élite* of Jewish society, who did not hesitate to sacrifice their time and pleasures for the benefit of their humbler coreligionists. The classes were held in the vestry-room adjoining the quaint and pretty little synagogue, and occupied from two to three hours on Sabbaths and Wednesday afternoons (when country dame schools are generally closed); and through all winds and weather could be seen these delicately nurtured and tenderly cared for young ladies trudging some distance to their destination, and meeting their pupils with smiling words of welcome, thus making the lesson agreeable as well as impressive.

The cost of books, &c., was defrayed by public contributions, canvassed for by the first President of the classes, the late Mr. Ezekiel Emanuel, himself no mean contributor, and whose descendants were the warmest friends the poor ever had. Not only were the children instructed in Hebrew and religion, but they were well trained for the battle of life which all learnt to fulfil, and each boy and girl, if deserving, became the especial care of one or other of these kind-hearted teachers, and were afterwards placed in situations suited to their various capacities. Many of them have since become useful members of society. It is this which our poor require, the personal supervision, the wise counsel of those who by birth and education are their superiors, it is not always the pecuniary gift which is most appropriate or even necessary, but very often the kindly word "in season" has more weighty effect than many would suppose; and these ladies were ever most ready to fulfil their self-imposed duties, they in a manner identified themselves with their charges, thus receiving their confidence and exercising a wholesome control over their after lives. I would say much more about these gratuitous teachers, who obtained so beneficial an influence over numbers of their youthful co-religionists, but I fear they would not thank me for bringing them so prominently before the public, although several of them have since married and have fair young flocks of their own to tend, but I feel sure that others would be induced to follow in their footsteps, when they know how well their work will be appreciated and how the good seed sown broadcast may take root and fructify and bring forth sound fruit in the teachers of the Portsmouth and Portsea Hebrew Educational Classes.

Yours obediently, ONE OF THEIR FIRST PUPILS.
January, 2nd, 1882.

RECEIVED: For Penny Dinners, 5s. from "S. and F."; for Soup Kitchen, 4s. from Mrs. Grafton, Surbiton; from "Charity," 10s. for widow and nine children, (Appeal) and 5s. for Penny Dinners.

THE RUSSO-JEWISH COMMITTEE.

We understand that a meeting of the Russo-Jewish Committee will be held on Monday. The apparent inaction of the Committee is causing much dissatisfaction which found expression at the meeting of the Council of the Anglo-Jewish Association on Sunday, when Mr. Serjt. Simon, M.P., Mr. H. G. Lousada, Mr. J. Bergtheil, Mr. M. Castello, and several others expressed in forcible terms their disappointment at the inaction of the Committee. Only two meetings have been held in eight weeks, and the course of the discussion at both meetings clearly indicated that the more influential members of the Committee are disinclined to adopt measures adequate to meet the present great emergency. At the meeting of the Council of the Anglo-Jewish Association on Sunday, a resolution was passed urging the Committee to take some more active steps. In the event of the Committee failing to take some definite course, it is understood that the Council of the Association will review, and perhaps sever, its relations with the Committee and act independently.

AGED NEEDY SOCIETY.—An election of six pensioners to receive the bounty of 5s. weekly for life, was held on Thursday the 29th ult. at the offices of the Board of the Guardians. Mr. David Hyam, President of the Society, occupied the chair. The successful candidates were Samuel Abrahams Julia Benjamin, Louisa Cohen, Joseph Dobree, Joseph Mayers and Jacob Zelniker. On the motion of the Hon. Secretary, Mr. M. H. Levirton, it was resolved that henceforth the annual meetings be held in the month of February, instead of January. Votes of thanks were passed to the Scrutineers (Messrs. Robert Halford, Maurice Moss, S. P. Solomon and Joseph Valentine) and the Chairman.

KEATINGS COUGH LOZENGES Cure COUGHS, ASTHMA, BRONCHITIS.—Medical testimony states that no other medicine is so effectual in the cure of these dangerous maladies. One Lozenge alone gives ease, one or two at bed time ensures rest. For relieving difficulty of breathing they are invaluable They contain no opium nor any violent drug. Sold by all Chemists in Tins, 1s. 1½d. and 2s 9d. each.—[ADVT.

"I CAN HIGHLY RECOMMEND DR. LOCOCK'S PULMONIC WAFERS FOR ALL THROAT IRRITATION AND CHEST DISEASES." Signed) J. Swain, M.P.S., 249, Mill Street, Liverpool. They instantly relieve and rapidly cure Asthma, Consumption, Bronchitis, Coughs, Colds, Shortness of Breath Phlegm, Pains in the Chest, Rheumatism—and taste pleasantly. Sold at 1s. 1½d, and 2s. 9d. per box.—[ADVT.]

THE JEWS IN RUSSIA.

◆

The recommendations of the District Assemblies of Finland, Cherson, and Volnyoia, viz., that Jews shall be excluded from all State employments, and forbidden to trade in the bazaars and markets, will, it is expected, be adopted by the Minister of the Interior, and receive the sanction of the law.

The following is a summary of the principal recommendations, hostile to the Jews, which have been adopted by the majority of the local Commissions to consider the Jewish question, and which have been submitted to General Ignatieff, as Minister of the Interior: (1) The decree which authorized Jews to erect synagogues and other houses of prayer must be annulled. All synagogues and public places for prayer are to be closed, and Jews are only to be allowed to perform their religious services in private houses; these, however, may not be specially constructed for religious purposes. (2) Jews shall not be permitted to elect the managers of their prayer meetings nor to appoint any Rabbis. (3) The ordinance by which Jews were allowed to give their children an exclusively Jewish education shall be revoked. Some of the Commissions are in favour of permission being granted to Jews to send their children to the Christian schools. (4) The registers of births, marriages, and deaths among Jews shall in future be kept by the Christian authorities, as Jews cannot be trusted to keep correct and faithful records. (5) In order to prevent the Jews in future from "exploiting" the rural populations, they will be strictly forbidden to reside in villages or in market districts. (6) Neither in towns nor in villages shall Jews have the right to own houses or landed property. (7) Jews shall not lease mills, estates, or factories, nor may they be employed there. Any proprietors of mills, estates, or factories who shall entrust their management to Jews, will render himself liable to a fine of from 500 to 1,000 roubles. (8) Jews will not be allowed to sell spirituous drinks, nor to be in any way engaged in the manufacture of such drinks. (9) No Jew may be employed by the State. (10) Jews may not be contractors or purveyors, and several trades and commercial transactions are to be forbidden them. (11) Local Banks are to be formed for the purpose of granting loans to peasants, in order to enable them to purchase land. The Banks will be forbidden to make such loans to Jews. The Commissions which were not inimical to the Jews have, for the most part, restricted their favourable recommendations to permitting Jews to reside in any part of the country and to purchase a limited area of land.

The *Jüdische Presse* of Berlin in an article on the Russo-Jewish question asserts that the time has arrived when the Alliances in Paris and Vienna, the Confederation of Jewish Congregations in Germany, the Board of Delegates in America, and all the Jewish counts, barons, knights and other prominent men among the Jews should combine to arouse their respective governments to remonstrate with the Government of Russia against the imminent dangers with which the Jews are threatened. Our contemporary is aware that these governments still consider Russia in the light of *noli me tangere*, and should they still refuse to intervene on behalf of the Jews in Russia, it will be the duty of the Jews in more civilized countries to prove that the old solidarity of our people still exists, by uniting to defeat through their own resources the tyranny of those who misgovern the great Northern Empire.

A semi-official telegram from Odessa published in the Berlin papers, states that as a result of the persecutions of the Jews, there were arrested in the district of Odessa 12,009 (?) anti-Jewish rioters, in the city of Odessa itself, 220, in the district of Taganrog 117, in the village of Beregaozka 120, and in that of Golta 27. The telegram omits to mention how few of these persons were actually punished.

Our St. Petersburg contemporary, *Hamelitz*, urges that with the view of diminishing the misery which exists among so many thousands of Jews, district committees should be formed for the raising of funds wherewith to erect factories and workshops, in which a large number of distressed Jewish artizans might find employment. Elementary and industrial schools should be established in connection with these factories.

The Governor of Podolsk has given permission for Jews who have been expelled from neighbouring localities situated within 50 versts distance from the frontier to settle in the Jewish agricultural colony situated in his district.

The Czar has conferred a gold medal, with the ribbon of Androvski on M. Nahum Lewisohn, a Jewish merchant of the First Guild at St. Petersburg in recognition of his benevolence towards the poor of the capital.

The Jews in Russia have lost a true friend by the death of the eminent physician, Dr. Nicolai Piragow, at Winitza in the government of Podolsk. He never missed an opportunity of defending the Jews, and only a few days before his death he wrote a long letter in favour of their cause to the local commission on the Jewish question.

The following letter from the Rev. A. L. Green was published in the *Times* of Saturday:

SIR,—With the direful news from Warsaw before me, I ask how long will the civilized world shut its eyes and close its heart against the agonizing cry that, despite all political interclusion, comes up from my tortured brethren in Russia? Day by day, and hour by hour, a brutalized populace are permitted, seemingly unchecked till the mischief is done, to perpetrate atrocities that degrade the very name of man. Highly placed Russian philanthropists—if such there be—stand not alone in their ominous indifference. Atrocities against Jews have been so common in the world that professional philanthropists, even in this country appear to regard them with a most philosophic bearing. Voices that denounced in words of fire the Bulgarian atrocities, which pale before those uniformly practiced in Russia and enacted under the very eye of authority, are now practically dumb. Has civilization no resources left to stop this carnival of blood? Is this portentous silence to be attributed to the fact that Russia is powerful and that Turkey was weak? Or is it that political exigencies do not now require a party war-cry? There might be another reason alleged which I fain would not believe. Is it because the victims are Jews and the Slavonic savages are called Christians?

In the name of consistency I appeal to those whose charmed words nerved the arm of Russia in its assumed championship of oppressed Christians to throw aside their supineness in the cause of outraged humanity. In the face of the whole world I assert, and I am prepared to prove, that my poor brethren in Russia are cruelly maligned as well as maltreated. They are not as a race guilty of the sins with which they are charged. There is one sin, I admit, of which they are guilty in the eyes of a besotted and ignorant populace, and for which vengeance is taken—they will not, however cruelly they may be urged thereto by exceptional laws, permit themselves to be degraded to the level of their surroundings.

I have, I admit, no conclusive evidence to prove that the "powers that be," like Dimitri's wife, permit my coreligionists to be devoured by the Russian wolves, and that to save themselves. Could I but prove this I would challenge the Russian Government to enact the part of Ivan Ivanovitch, to behead the "fiend that lies like truth," and thus rid civilization of at least one unctuous hypocrite. Christian Europe is so little informed about Jews and Judaism that I invite, and solemnly invite, the attention of intelligent Christians to a work which appeared in St. Petersburg, translated by Harkavy, Wilna, 1867. This book gives a graphic description of the early settlement of Jews in Southern Russia; their marvelious industry, combined with irreproachable honesty; their political identity with the country of their home, and their useful employment by the State. This luminous work will enlighten those who speak and write of the Jews of Russia as if they were and always had been akin to the roughs of civilization. The epidemic of intolerance now disgracing Europe created, as it undoubtedly is, by political rivalries and commercial enmities, and fostered further by interested superstitions, is calculated to do more real harm to religion and social order in the promotion of a universal Nihilism than the most avowed scepticism and most determined revolution.

I appeal, then, in the name of religion and morality to all earnest men to rally round the common cause held sacred alike by Jew and Christian—the cause of humanity. I appeal most earnestly to the enlightened and free Press of this country to make the cause its own and to denounce, and with no stint of words, the outrages committed against the laws of God and man. And I appeal in the last degree to the manliness and the political instincts of my fellow-countrymen, to whom civil and religious liberty is their national heirloom, and the key-stone of our social fabric, to give expression to their, I hope, pent-up indignation at horrors which disgrace our age, and which the Russian Government seems unable to cope with or mitigate, and I hold that such expression of opinion, instead of being regarded as offensive to Russia, will, on the contrary, call forth from her a hearty response to the convictions of the civilized world in which as a great nation she must agree.

I am, Sir, yours obediently,   A. L. GREEN.

Synagogue House, Dec. 29.

Mr. Oswald J. Simon has also sent forcibly written letters to the *Echo*, *Globe*, *Morning Post*, and other journals. During the week several effective articles, denouncing the outrages in Russia, have appeared in the London and provincial press, notably in Monday's *Morning Post* and *Newcastle Daily Journal*, Tuesday's *Daily Telegraph*, &c.

We understand that several eminent Christian clergyman have privately expressed their willingness to afford assistance in directing public attention to the cruelties perpetrated upon the Russian Jews and exciting the sympathy of the English people in their behalf.

THE JEWISH EMIGRANTS IN AMERICA.

◆

The first batch of emigrants from Russia who arrived at New Orleans have settled as agricultural colonists on land purchased for them in the neighbourhood of that city by the local Jewish Association. According to the agreement that has been made, the colonists will be able to raise three crops—implements, seeds and provisions being furnished to them by the Committee for the first year—before they will have to make any repayments for the land. Great enthusiasm prevailed both on the part of the Committee and of the new comers at the meeting at which the arrangements were concluded, it being felt that an important step had been taken to assist the Russian Jews in gaining an honest living in a free and tolerant country. The spirit which prevails among the Jews in New Orleans is shown by the fact that they have not sought assistance from any of the numerous Committees in New York and elsewhere, which have been organized for the purpose of aiding the settlers. Christians have also shown a great desire to further the objects of the colony, the Governor of Louisiana having promised his protection, whilst many Christian gentlemen have made presents of the best implements and tools to the colonists. The local press has devoted considerable space to encouraging the establishment of the colony.

The Feast of Hanuca was celebrated with unusual rejoicings by the emigrants in the synagogue, as well as in their homes. On one of the evenings of Hanuca an entertainment was given to them at one of the hotels in the city, which was attended by several of the leading Jewish residents. The emigrants have declared their intention of becoming naturalized American subjects, and they are loud in their praises of the hospitality which they have received since their arrival in the United States.

In New York the emigrants, over 300 in number, have been established on Ward's Island, whore they have been an object of considerable interest both to Jews and Christians. The "Rhenania," which took over the passengers from the disabled ship, the "Lessing," at Plymouth, reached New York on the 25th ult.

We understand that the Rev. Dr. Lilienthal and Mr. Ellinger will shortly leave New York for Europe, where they will visit London, Paris, Berlin and Vienna, for the purpose of conferring with the leading Jews and Jewish bodies in those cities regarding the permanent work that should be adopted in the interests of the Russo-Jewish emigrants to America.

OLD FORD JEWISH CLASSES.—The annual general meeting of the Old Ford and North Bow Jewish Classes and Sabbath School was held on Sunday last, at the Board School, Olga Street, Medway Road, where the classes meet. Mr. S. H. Vallentine occupied the chair. The Chairman, in submitting the statement of income and expenditure for the past year, particularly called attention to the economical manner in which the work of the classes was carried on. There were upwards of 130 children being educated at an expenditure of less than £120. He deprecated, however, the want of energy on the part of the residents, as, with the exception of a few gentlemen, upon whom the onus of the classes devolved, no one seemed to take any interest. He hoped that matters would soon mend, and that others would be forthcoming to co-operate with them in the good work. The Committee were satisfied that the classes were making marked progress under the direction of the teachers—Mr. and Mrs. Heiser and Miss Levene. It would be seen that, after deducting the subvention of the Rev. A. L. Green, the grant of the Society for the Diffusion of Religious Knowledge, and the school fees, the whole amount of contributions from the community did not reach £30. He sincerely trusted that the classes would not be suffered to collapse, for want of support, in continuing their religious work. The motion for the adoption of the report and balance-sheet was seconded by Mr. A. Weenen. Mr. I. Bloomfield regretted the apparent apathy manifested by the community to the existence of these classes. He felt almost inclined to attribute the indifference to the exceedingly small expenditure they had incurred. Had the expenses been more in uniformity with those of other institutions, he believed that the community would have bestowed geeater attention on them. But he wished to state that efficient work was not altogether incompatible with a small expenditure, and although they had spent a very modest sum the work, nevertheless, was being conscientiously performed. He earnestly appealed to the editors of the Jewish Press to bring their cause before the public. No further proof of the necessity of this institution was required than the fact that a few years ago many grown-up lads were quite ignorant even of the Hebrew alphabet. The honorary officers for the ensuing year were elected as follows: Mr. S. H. Vallentine, President; Mr. J. P. Nathan, Vice-President; Mr. S. Salmen, Treasurer; Mr. I. Bloomfield, Secretary; and Messrs. J. Barnett and Abraham Levy, Auditors; the Rev. V. Rosenstein and Messrs. A. Weenen and J. Norden were added to the Committee. The proceedings terminated with a vote of thanks to the chair.

HAVE IT IN YOUR HOUSES.

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THE ANTI JEWISH RIOTS AT WARSAW.

The statement which was circulated in Russia on the outbreak of the riots at Warsaw that the panic in the Church of the Holy Cross in that city on Christmas Day "had been caused by some Jewish pickpockets," has now been completely disproved. Impartial witnesses on the spot unite in bearing testimony to the fact that no Jews or even converted Jews, as has been alleged, were in the least implicated in the causes which led to the violent scenes that have disgraced the capital of Poland. From the fact that a panic broke out simultaneously in two—one account says four—churches, there is but too much reason to believe that the whole affair was a pre-concerted plan of agitators to throw odium on the Jews, and by executing their scheme on Christmas Day, to make the Jews fall an easier prey to the fury of the mob. Efforts have been made on the part of several Russian journals to show that the Poles, by imitating the outrages committed at Kieff, Elizabethgrad and Odessa, have abandoned their friendly attitude to the Jews, but it has been conclusively proved that the persons who hounded on the mob last week at Warsaw were scarcely able to speak the Polish language, and that their utterances betrayed an unmistakeable Russian accent.

Whatever be the culpability of these agitators it cannot be denied that the authorities are responsible for having allowed the riots to spread to so alarming an extent. It is believed that if the enormous military force, numbering 40,000 men, at the disposal of the Governor, had been employed at the outset the disturbances might have been quelled at once and with but little damage. But the same culpable supineness which was displayed by the authorities during the riots in Russia proper, characterized General Albedinsky, the Governor of Warsaw, and his subordinates.

The panic, as we have already stated, first broke out in the Roman Catholic Church of the Holy Cross, which at the time was filled with thousands of worshippers. Whilst the excitement of the congregants was at its height, voices were heard inside as well as outside the church, exclaiming that the Jews, having created the panic, should be sacrificed for their crime. The summons was but too quickly responded to, the more readily since about 30 persons were killed at the doors of the church itself. As soon as the news of the calamity spread, a large number of doctors, including several Jews, hastened to the spot. Among the latter was the eminent Jewish surgeon, Herr Reiswasser, who, after assisting the injured, found on his return home that his house had been completely wrecked and its contents carried off. A similar fate befell the houses and shops of Jewish watchmakers, booksellers, and other tradesmen. That the movement was preconcerted is clearly shown by the attacks being commenced simultaneously in many parts of the city and being accompanied by similar signals. Several well-dressed men, quietly smoking their cigars, were at the same time observed giving directions to the rioters. The mob also attacked the principal synagogue in the Nalewski district, but, fortunately, the Jews had assembled in such large numbers that they were able to beat off their assailants.

The riots appear to have reached their height on the following day (Monday), when not only property, but persons, fell victims to the fury of the mob. It is stated that the loss of life has been slight; but large numbers of persons, Jews as well as Christians—the latter having come to the aid of their persecuted Jewish townsmen—have received dreadful injuries, which in some instances are expected to prove fatal. Dr. Grossgluck, the Secretary of the Great Synagogue, was alighting from his carriage to come to the rescue of a Jewish youth, when he was set upon by some of the mob who cut his head open. He is now in a critical condition. Similar outrages occurred throughout the day, the victims being in many instances Jews and Christians of position. To the credit of the respectable portion of the Christian population of Warsaw, it should be mentioned that they are deeply grieved at the events which have disgraced their town, and that they lost no opportunity of defending the Jews from their aggressors. The Roman Catholic priests, like their brethren in Russia, who have energetically condemned the persecution of the Jews, were specially conspicuous in their efforts to rescue our coreligionists from violence, and nuns were also actively engaged in succouring the injured and distressed Jews.

The heads of the Jewish community, finding that they received but little aid from the soldiers and police, and that their property continued to be destroyed and their lives jeopardised, formed themselves into a committee of safety and a defence association, and they were authorised to organize a corps of strong men, who acted as patrols in the disturbed districts of the city. The strength of these men, as well as the formidable iron staves with which they were armed, had the effect of cowing some of their assailants, so that when one of the districts chiefly inhabited by Jews was attacked on Tuesday (27th), the Jewish defenders inflicted serious injuries on the rioters.

Tranquillity was restored on the Wednesday, but the damage which had by that time been wrought is almost beyond description. Entire rows of houses have been demolished, and whole streets have been devastated. Six thousand Jewish families have been reduced to beggary, and their losses exceed two million roubles. Large numbers of these homeless Jews were received into the houses of Christian sympathisers, and a relief fund was at once organized. In four days 15,000 roubles were subscribed, the contributors including many Russian and Polish noblemen. It is stated that the Czar has subscribed 100,000 roubles, but no direct confirmation of this report has reached us.

Nearly 2,000 persons were arrested on the charge of being implicated in the riots. As the prisons at Warsaw could not hold all the indivituals arrested, they have been conveyed to other cities, but it is expected that the greater portion of them will soon be liberated. Their disgraceful work has led to the virtual suspension of business in Warsaw, and the closing of the Bourse and places of amusement during the whole of the week. The injury to trade has resulted in the failure of many merchants and shopkeepers, and there has even been a scarcity of food, as the bakers were afraid to work, and the Jews, who ordinarily conduct the meat trade, have disappeared. The latest accounts state that business is being resumed, but the Jews whose shops have not been entirely wrecked are still too much afraid to take down their shutters.

In the *Jewish Chronicle* of November, 1876, we published an article on the Jews in Warsaw, from the pen of Mr. Morris S. Oppenheim, which, at the present time, will have a renewed interest for our readers. Mr. Oppenheim wrote: "The Jewish inhabitants of Warsaw give to that city an appearance entirely different from that of any other metropolis in Europe. They do not occupy only certain quarters, as in many other large cities, nor are their shops and houses confined to certain districts like in Prague. The Jew and his habitation are to be seen in Warsaw in every street, in its suburbs and surrounding villages and outside its military camp. . . . They are admitted to the University, frequent the public schools, practise the learned professions and act as bankers. In the best thoroughfares their places of business are conspicuous; in some streets all the shops and warehouses are kept by them. . . . The poor appear most industrious, no avocation, however humble, but is followed by them. I saw them repairing the roads, acting as carriers, driving carts and waggons, keeping stalls in the streets and attending to horses."

ANGLO-JEWISH ASSOCIATION.

The monthly meeting of the Council of the Anglo-Jewish Association was held on Sunday last, at Silver's Rooms, Gower Street. There were present: Mr. SERJEANT SIMON, M.P., one of the Vice-Presidents, in the Chair; the Revs. A. L. Green, A. Löwy, M. N. Nathan; Dr. M. Davis; Messrs. M. Aflalo, L. Bergtheil, M. Castello, H. H. Collins, E. J. Emanuel, P. Falk, E. A. Franklin, S. Hoffnung, G. S. Joseph, L. Joseph, W. Josephs, B. Kisch, H. G. Lousada, E. M. Micholls, Charles Samuel, L. Schloss.

The SECRETARY (Rev. A. Löwy) read the report of the Executive Committee, which, in addition to a reference to the Jews in Persia, and other matters already reported in this journal, included the following subjects:

BRANCHES.—Mr. Henry Worms, honorary secretary of the Leeds branch, has recently obtained 31 new Jewish and 75 Christian contributors, and several Jewish members have increased their subscriptions. Mr. Worms attributed his success to the circumstance that some eminent Christian philanthropists entertained a high opinion of the work undertaken by the Association.—The Rev. L. M. Simmons, B.A., has succeeded Mr. M. S. Bles as honorary secretary of the Manchester branch.—Inquiries having been sent to the Canadian branches respecting a proposal to send some of the Russo-Jewish emigrants to Canada, the honorary secretary of the Montreal branch replied that a meeting would be convened to take the subject into consideration.—A new branch has been formed at Wellington, New Zealand, with the Rev. H. Van Staveren as President and Treasurer, and Mr. A. Beaver as Honorary Secretary.

THE SECRETARY'S REPORT OF HIS VISIT TO PLYMOUTH.—The Secretary presented to the Executive Committee a report of his visit to the Russo-Jewish emigrants at Plymouth in the first week of December. This report is an amplification of the details published in the *Jewish Chronicle* of December 9th, respecting the useful work done by the Rev. A. Löwy. The report, in addition, called attention to the fact that on board the "Lessing" the two sexes had not been properly separated; representations on this undesirable state of things were made by Mr. Asher Levy, Honorary Secretary of the local branch, to some of the foreign consuls and to the representative of the Board of Trade at Plymouth without effecting the desired object. Mr. Löwy had sent a copy of his report to New York, with the view of directing the attention of the Jewish Board for Emigration in that city to the want of sufficient accommodation on the emigrant ships.

RUSSO-JEWISH AFFAIRS.—The Secretary further submitted a report concerning the Jews in Russia under the heads of population, occupations, Judæophobia, internal migration and emigration to foreign countries. The Executive Committee, bearing in view the importance of the information collected by the Secretary, resolved that the Russo-Jewish Committee be requested to publish the report without delay.

THE ANTI-JEWISH PROCEEDINGS IN WARSAW.—In accordance with the instructions of the Executive Committee inquiries have been sent to Warsaw whether Jews had in any way been the cause of the riots which took place in the early part of last week. The reply received fully confirms the fact that none of the Jews were in any way implicated in acts which led to the disturbance of the public peace and to the cruel attacks which the mob made upon the Jews themselves.

THE BARUCH CASE.—An application having been made to the Foreign Office for permission to publish Mr. Cookson's (British Consul at Alexandria) report relating to the Fornaraki case, a reply has been received that for the present it would not be opportune to make the judicial report public.—A correspondent from Greece informed the Association that the Baruch family had been provisionally set at liberty at Corfu. An appeal will be made on the part of the Crown and of the Baruchs against a decision which does not appear to conform to the full claims of public justice. The Executive Committee have given instructions that the case of the Baruchs should be carefully watched, and that inquiries be set on foot as to the necessities of the family.

MOROCCO.—A correspondent has called attention to the rumour, identical with that which was current four years ago, relative to the intention of the Sultan to deprive the Jews at Fez of a portion of their present cemetery, and to remove the remains buried in the ground.—Conflicting statements have been made concerning the protection of those Jews in Morocco who hitherto enjoyed that privilege at the hands of the Spanish Government. It appears to be conceded that Spain has cancelled its former withdrawal of protection and has reinstated its protégés. Yet it is asserted that at Alcazar the advantage has been conferred on Mahomedans only. Inquiries into both the above matters are being made by the Executive Committee.—A valuable paper by Mr. M. Aflalo on the state of the Jewish schools in Morocco will be published in the next annual report.

HEBRON.—The Jewish community at Hebron, consisting of 700 families, have renewed their application to the Association, praying that their endangered condition, owing to the want of a resident physician and of a hospital, be taken into serious consideration. The application is recommended by Mr. Moore, British Consul at Jerusalem. The writers advert to the many sufferings of the sick and infirm and to premature deaths which take place on account of this deplorable state of things. The Executive Committee are continuing their inquiries into the case.

SCHOOLS IN THE EAST.—Applications for subventions are under consideration from Samacoff (Bulgaria) and Tunis, where schools are required for Jewish girls.

VOTES OF THANKS.—The Executive Committee recommended that the following votes be passed: (1) to Messrs. Sassoon in London and Messrs. Malcolm in Bushire, for the valuable aid they have afforded to the Association in bringing the benefit of their influence to bear for the protection of the Jews in Persia and in securing for those Jews more humane treatment.—(2) To Mr. M. S. Bles for the useful services he rendered to the Anglo-Jewish Association during the seven years when he was Honorary Secretary to the Manchester Branch.—(3) To Mr. Henry Worms, for his indefatigable and successful efforts to obtain new supporters of the Anglo-Jewish Association.—(4) To Mr. Asher Levy, for the great services he has rendered to the Russo-Jewish emigrants during their stay in Plymouth Harbour.—(5) To the Rev. A. Löwy for similar services and for having prepared valuable reports concerning the Russo-Jewish emigrants, as also concerning the general condition of the Jews in Russia." The recommendations of the Executive Committee were adopted.

Mr. L. SCHLOSS called attention to the recent outbreak against the Jews in Warsaw. When the news of the outrages first reached this country, a meeting of the Executive Committee was convened and the Secretary was instructed to make immediate inquiries in Warsaw as to the cause of the out-break. [The reply received is given above in the report of the Executive Committee.] He proposed that the Secretary should communicate the result of his inquiries to the Press and contradict the false statement that the conduct of the Jews themselves gave rise to the fearful outrages. This suggestion was unanimously agreed to.

Mr. H. G. LOUSADA asked those members of the Russo-Jewish Committee who were present at the meeting, whether any course of action and what had been decided on by the Russo-Jewish Committee. It was now eight weeks since the Committee was constituted, and he was informed that during that time only two meetings had been held. Mr. SCHLOSS, a member of the Russo-Jewish Committee, stated, in reply, that it was agreed that all the proceedings of the Russo-Jewish Committee should be secret and he did not know whether he was at liberty to make a statement. A lengthy and animated discussion then took place on the fearful condition of the Jews in Russia. The representatives of the Press were requested not to report the debate.

A statement of the financial condition of the Association having been read by the TREASURER, the meeting terminated with a vote of thanks the Chair.

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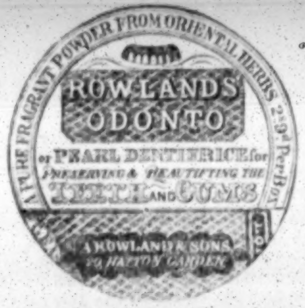

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CALENDAR FOR THE WEEK.

Day of Week.	Day of Hebrew Month.	Day of Civil Month.		Portion.	Haphtorah.
Friday	Tebeth 15	Jan. 6	Sabbath commences 3·30		
Saturday	16	7	Sabbath terminates 4·55	ויחי Genesis xlvii. 28 to end of book.	I. Kings ii.1-12
Sunday	17	8			
Monday	18	9			
Tuesday	19	10			
Wednesday	20	11			
Thursday	21	12			

Friday next, January 13, Sabbath commences a 4.

MEMORABILIA OF MEETINGS FOR THE WEEK.

SUNDAY, JAN. 8.

Sabbath Meal Society, General Meeting, at 49, Mansell Street, Aldgate, 3.

Surrey Jewish Philanthropic Society, Annual Drawing of Bread, Meat, and Coal Tickets, at the Vestry-room of the Borough Synagogue, 6.

Jews' College Literary and Debating Society, Debate, at the College, 7.

TUESDAY, JAN. 10.

Jews' Hospital and Orphan Asylum, Meeting of the House Committee, at the Institution, Lower Norwood, 2·30.

The Jewish Chronicle.

LONDON: FRIDAY, JANUARY 6, 1882–5642.

RUSSIAN EMIGRATION.

EVERYONE is asking "What can be done for these unfortunate Russian Jews who cannot call their life or property their own?" Up to the present time no one seems to have done anything but ask and suggest and discuss and doubt and consult and disagree—in fact, do everything but act. As for the lives and property of the Russian Jews—GOD help them—these are in the hands of the Russian Government, who have hitherto shown but slight inclination to protect either. No definite plan has even been proposed by which the CZAR might be approached whether by deputation, through the English Government or by arousing English opinion. In short nothing is being done or seems likely to be done for the Russian Jews in almost the only quarter in which they can hope for efficient help in this their dire necessity.

Meanwhile, there is one aspect of the question which amid all these doubts and hesitations is eminently practical and can meet with no opposition in any quarter. For every Russian Jew who chooses to be free from the horrors that have assailed him during the past year there is a haven of safety in emigration. Once across the Russian borders he can breathe freely and look forward to a future of peace and freedom. It becomes therefore a task of practical utility to assist towards this desirable end to the greatest extent possible. Now that the Russian Jews are becoming aware that the riots are not merely a transient outburst but a perpetual dread, many will doubtless seek to realize their property and seek asylum elsewhere. These will have no need of our assistance. But there is a far larger class of men who have lost their little all by fire or expulsion. These under the new stringent laws of domicile will be unable to find a home in Russia and yet will not have the means to flee elsewhere. It is an urgent duty on the Jews of Western Europe to see that some assistance be given to this latter class, assistance discriminating in its application but as thorough as circumstances will permit.

We cannot see that there will be any difficulty in obtaining the class of emigrants who shall be suitable subjects for assistance. If the Commission that has lately been sitting at Brody issue a circular to all the Rabbis in Southern Russia, declaring that they are ready to assist Russians between certain ages and of certain definite occupations and to assist these only, a check will be put at once to the rush to the borders of those who cannot hope to earn a living for themselves in a strange country. If it were possible, even these might be aided to escape, for at any rate their children would be able to breathe the air of freedom and learn the lesson of independence. But just now this is impracticable, and we must restrict the advantages of emigration to the able-bodied and skilled workman.

There can be little doubt whither they should be assisted to emigrate. America is almost the only country in the world where the feeling predominates that there is room for every one. The accounts we have published last week and this of the reception accorded to the first batch of Russian emigrants are encouraging in the highest degree. The little incident—typical of many others—reported last week, in which a Russian family were settled in a new home within twelve hours of their arrival at Corry, Pennsylvania, is sufficient to show the cordiality with which the refugees are greeted. And this week we announce that special commissioners will start for Europe in a week or ten days to organise a regular scheme in connection with the Jews of England, France and Germany.

Still more hopeful are the accounts that have arrived from Louisiana. There an Association has been formed in which a number of Russian emigrants on the one hand and a number of American Jewish gentlemen on the other have bound themselves, the latter to advance capital in the form of land, tools and seed; the former to repay it back after a reasonable interval. This is true assistance without the loss of self-respect on the one side, with the consciousness of doing permanent good on the other. Why should not this process be performed on a large scale? Individuals have offered to give munificently to aid emigration. Why should not an Association be formed for the purpose of buying land in America for the use of Russian emigrants who shall, within a certain number of years, be required to pay back the loan with interest? The great advantage attached to such a plan is that such an association would be careful to look after the emigrants not only for the moment but for many future years. If it were a financial failure, the money will not have been wasted: it will have transformed Russian slaves (they are little else) into American citizens. And who can say that it would necessarily be even a pecuniary failure? Farming in the virgin soil of America is easily learnt and almost mechanically remunerative. Such a scheme has favourable elements even apart from its possible financial success. The worst failure financially would not fail to be a success morally. A general Association for the promotion of emigration to America by Russian Jews gives a ready form of organising subscriptions for that purpose, while ensuring that the undertaking should be conducted on the most practical business principles.

Emigration blesses both him that emigrates and his brethren who remain. The emigrant finds a new scope for his energy and at the same time removes some social pressure at home. While the Russian Jews are refused freedom of locomotion, while they are cooped up within a limited number of provinces, the pressure of population must become greater each year, the difficulty of gaining a livelihood by each individual Jew the more stringent. Every Jew removed by emigration lightens the pressure of the struggle for existence, while he forms a nucleus of a new centre where other of his old friends may join him, where in a few years he may be enabled to aid some of his relatives to rejoin him. The prosperous condition of the Irish in America when compared with the Irish in Ireland, may serve as an illustration of the way in which Jewish emigrants from Russia may help to aid other emigrants to follow them without any appeal to charity or to any organization.

Let the Jews of Europe, then, recognise that whatever else is to be done, emigration from Russia to America is to be energetically assisted. And having recognised this, let them not sit by with folded hands, waiting till they hear from America, but let them prepare a definite plan to submit to the American Commissioners who will soon arrive among them. There has been too much deliberation in all this Russian trouble and too little action. Here is a case in which action is clearly possible, is plainly useful, and should be initiated at once. The only objection that could be possibly raised is, Will the Russian Government permit a large body of Jews to cross their borders? To this we reply that if not, they cannot contend that the Jews are a pest if they are not willing to let them go. But a still more efficient reply is: Why be paralyzed by a possible contingency? Wait till the Russian Government do attempt to stop emigration, but up to that time set as many Jews as possible free from the house of bondage and of death, in which they are not now living but existing.

A SERMON ON THE CONDITION OF THE RUSSIAN JEWS.

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PREACHED BY THE REV. A. LÖWY, AT THE WEST LONDON SYNAGOGUE OF BRITISH JEWS, UPPER BERKELEY STREET, ON SABBATH THE 31ST DECEMBER, 1881.

"And the Lord said, I have fully seen the affliction of my people who are in Egypt, and I have heard their cry wrung from them by their taskmasters, for I know their sufferings." (Exodus III., 7).

The Divine promises of liberation and of liberty were proclaimed to the Israelites and to mankind at the time when the Egyptians began to treat the descendants of the children of Shem with an intolerance which, as had always been thought, forms the characteristic sign of a barbarous age. The Divine promise of the liberation and the liberty of Israel became embodied in our national traditions and teachings, and could never pass away from the recollection of our race: for we experienced in many and many stages of our history that when we publicly professed our descent from fathers who were the first to proclaim the law of brotherly love in the world, the rod of the oppressor and the taskmaster fell heavily upon the doomed children of our race. It is for this reason that the name of the Egyptians, the people from whose grasp our ancestors fervently longed to be delivered, is recorded in our services. The name of Egyptians stands for that of modern persecutors; therefore we find in our ancient daily prayers such numerous references to the hostile Egyptians, who misused and misdirected their power in order to subject and enslave the unoffending children of the undefended adherents to the belief in the One, Eternal, All-merciful God, whose supreme heavenly power will overthrow and destroy all the schemes which are devised against human happiness. In the conduct of the Egyptians we have an image and a likeness of the character and the dealings of the tyrants who from age to age have trodden upon the sacred rights of humanity, and have looked upon nations and members of society as fuel to feed the flame of consuming war. Even in our days we witness the same deplorable exercise of heartlessness which debased the Egyptians of olden days. Our mind can scarcely realise the terrors which in this so-called enlightened age are heaped upon Jews who will not sacrifice their ancestral religion to the Moloch of conversion; who will not abandon the faith of Judaism and embrace a faith which has not made the persecutor as gentle and humane as the Jew has proved to be on thousands of historical occasions. In the place of the ancient Egyptian, as the intolerant and the unsparing tormentor of the Israelite, there presents himself the modern Russian subject of the Czar; and harsh laws are being enacted in the name of the Autocrat of Russia, which, in heartless rigour, even exceed the revolting command of Pharaoh in olden days when it was ordained to cast into the river the unconscious male children of Israelite parents. In ancient days it did not occur to the tyrants in power to stir up the senseless populace to invade the sanctuary of a Jewish home, to drive the peaceful inmates away from towns and villages like game chased by the sportsman, to exclude Jews from higher studies, to reduce to helpless poverty the industrious, the frugal, and the home-loving Jewish workers who laboured for their own families and for the good of their Jewish as well as their non-Jewish neighbours. It was not the practice in ancient times to make the intellectuality of the Jew a plea for calling him the usurper of the national resources; or to make his habits of sobriety a subject of reproach; or to consider that the Jew keeps proudly and selfishly away from the companionship of the vulgar crowd who drown the energies of life in noisy orgies The stories of the persecution of the Jews in Russia take a new turn from week to week and would make the observer fancy that the hand of time points back to the middle ages when every malady and epidemic, every failing harvest, every disturbance in popular expectation was accounted for by the pernicious influence of which the Jews were accused, when they were supposed to poison the air and the rivers, and to call into the land the overpowering invader. The Jewish population of large provinces in Russia does not regard itself as secure from day to day. The public watchers watch but insufficiently the security of the Jews. The supposed guardians of public safety are often found among the sharers of the spoil removed from the invaded and wrecked houses of the ejected Jewish families. Troops of soldiers who are called out for the defence of the afflicted Jews often smile approvingly at the crimes and misdeeds of the drunken multitude who pelt and maim the Jews. For our brethren a reign of terror has set in. Poverty and destitution take the place of former wealth and thrift. Their sorrow keeps watch by night Their despair runs its aimless race by day. In two respects the Jew is made to feel that he is recognised as a true-born subject. He is required in the battle field to spill his blood for the glory of his country, and he is enjoined to desist from making public complaint of his incessant grievances. Yet in consequence of his inherent habits of loyalty, he never would think of weakening through common and combined efforts the force of that rude governing power which is never controlled by wise and paternal forethought. It is only the whip of the slave driver which announces the presence of the master, and this handling of the whip makes the master himself a slave, an unransomed, an unredeemable slave, to the most degraded passions.

Stealthily but straightly, stealthily and continually there comes across the Russian frontier an entreaty to the humane and compassionate hearts of the Jewish brothers and sisters. They appeal to us: "O Jewish brothers and sisters, you who are daily rejoicing in the Divine gift of freedom; you who have never seen a rich man punished for being rich, a labouring man punished for being industrious, a religious man punished for adhering to the creed of his fathers; O brothers and sisters, think of the Russian Jews who are perishing on account of the sins of those who ought to defend the innocent and who ought to curb the crime of malefactors! O Israelites, in free countries, ask your fellow-citizens to join in common accord for the protection of human lives. Arouse the lethargic Russian men in authority, who appear to let loose all the popular fury, all the vulgar prejudices against the Jew, in order to turn away attention from the causes of national misfortunes which never can be averted, nay, which will increase in formidable growth, if the masses of the people be taught to indulge in the atrocities of the hour!"

The entreaties of the anxious sufferers become mixed up with the prayers which we offer up unto heaven; and these entreaties go on and on from day unto day. Where is the zeal, where is the manly bravery, where is the devoted enthusiasm which will call together, as it did in ancient days, the congregations and holy conventions of Israel to deliberate upon the vigorous resistance which should be offered, first to the existence of indifference and then to the existence of religious persecution? The entire history of our people, the entire liturgy of the Jew, is a protest against the prevalence of intolerance. Let that protest find its outspoken voice in the synagogue. Let it not be said, that we defer for a time when it will be too late our care for the suffering, the calumniated, the despoiled, the beaten, the heart-broken children of our people. Let the holding of Jewish assemblies and the assemblies of citizens, *irrespective of creed*, be urged in order that the wishes of a free, law-observing people may go forth with giant strides, and awake from their infatuation, their fiendish dreams, their thoughtless frivolity, the men whose present caprice decides the fate and disregards the dignity of offended humanity. Let us include in our prayer the vow that the sacred feelings which belong to religion shall, for the sake of religion, for the sake of the stifled wailings of the poorest of the poor, be devoted to the tongue-tied, trembling, bleeding, unbefriended Jews in Russia; and those feelings shall not pass away without receiving a public expression, an expression which shall reach the hearts and the minds of some of the ruling Powers. The laws which enchain the Russian Jew shall be exposed in their baseness and their injuriousness; the justice due to the Jew as a creature made in the image of the Divine mind shall be acknowledged; the Egyptian darkness of religious antagonism shall be dissipated; Egyptian slavery shall give way to freedom. The beneficent Father in Heaven, who witnesses and commiserates the affliction of his children, will lighten the sorrows of those who are now appealing to the throne of mercy. He will stir up benevolent men to plead His righteous cause in a righteous manner, and to assist in removing in a loyal spirit the overwhelming burden of affliction. The troubles of the past days shall subside for ever, they shall give way to joyous self-reliance and independence. Hope shall be brought to life again. It shall live in all its fascinating cheerfulness, if, first of all, we pass on from pious wishes to judicious deliberations, and if we act in powerful union with all true, tolerant, and peace-loving friends of the human family.

The Late Lord Justice Lush.—The late Lord Justice Lush having been the first honorary member of the Leeds Branch of the Anglo-Jewish Association and having shown particular interest in the working of the Association, the Committee of the Branch forwarded a telegram of condolence to the members of the family and sent a wreath of immortelles to be placed upon the coffin.

Freemasonry.—The Installation Meeting of the "Joppa" Lodge was held on Monday at the "Albion" Tavern, Aldersgate Street, when Bro. Lewis M. Myers was installed with the usual ceremony. There was an exceedingly large gathering of brethren including several grand officers and others holding high position in the craft. The ceremony of Installation having been performed by the retiring Master Bro. Baker, the following officers were invested: Bro. I. Benjamin, S.W., Bro. Martin, J.W.; Bro. Bean, S.D.; Bro. Botibol, J. D.; Bro. Wall, I.G.; Bro. L. Lazarus, D.C.; Bro. S. B. Alexander, Steward; Bro. E. P. Albert, P.M., P.G P., Secretary, and Bro. Lyons, Treasurer. On the motion of Bro. H. M. Levy, the sum of five guineas was voted to the Masonic Benevolent Institution. The business of the Lodge having concluded, the brethren adjourned to a banquet (served under the superintendence of Bro. M. Silver) at which about 120 sat down. The usual loyal and masonic toasts were proposed by the Master. Col. H. S. Somerville Burney, P.S.D., responded to the toast of the grand officers. Bro. E. P. Albert read the report of the Joppa Benevolent Fund and announced several subscriptions. The Fund now amounted to £922. The sum of £180 had been granted during the year to 6 applicants. Bro. L. Alexander, P. M., the President of the Fund for the past six years, in acknowledging the toast of "The Joppa Benevolent Fund" stated that the Fund had been established in 1849 by Dr. Canstatt who was its President for several years. The Committee had been cautious in distributing the money placed at their disposal, but were also anxious to be as liberal as the circumstances of each case required, and there had been several instances of as much as £100 having been granted. He urged the brethren to liberally support the Fund, so that it might always be sufficient to meet all possible demands upon it, and to leave a handsome surplus. The health of the Master was drunk with much enthusiasm. Other toasts followed. During the evening some excellent vocal and instrumental music was given under the direction of Bro. Van Noorden, the organist of the Lodge.

Jewish Philanthropic Society.—A general court, numerously attended by the governors and subscribers to the above charity, was held on Sunday last at the offices of the Board of Guardians, Devonshire Square; Mr. A. Rosenfeld, President, in the Chair. Seventeen candidates presented themselves for election. The largest number of votes having been polled by Charlotte Levy, Sarah Aarons, and Sophie Van Brook, they were declared duly elected, and will henceforth receive the bounty of 5s. weekly for life. It is to be regretted that the funds of the Society only allowed of three vacancies being declared, thus causing disappointment to so many respectable and deserving widows. This Society now allows £13 per annum for life to 40 pensioners. The Honorary Secretaries, Messrs. Morris Abrahams and S. E Moss, having tendered their resignation, which was accepted, a vote of thanks to these gentlemen for past services was unanimously recorded, and it was resolved that Mr. Abrahams should be elected a member of the Committee. It was further proposed by Mr. I. M. Marks, Vice-President, and seconded by Mr. D. L. Jacobs, that the offer made by Mr. I. J. Abrahams to perform the duties of Honorary Secretary be accepted. After the usual vote of thanks to the Chairman, the proceedings terminated.

Marriage Portion Society.—On Tuesday a general meeting of this Society was held; Mr. C. Walrauch in the Chair. Mr L. M. Myers was re-elected President and Mr. C. Wolrauch, Vice-President. Two candidates were admitted for the ensuing election.

FUNERAL OF THE LATE REV. PROFESSOR PRAG.

The mortal remains of the late Professor Jacob Prag were interred in the burial-ground of the Old Hebrew Congregation, Deane Road, on Sunday last. The body was conveyed to Liverpool from London on Wednesday by the mid-night train, and removed to Mr. Prag's late residence. The relatives of the deceased were induced to alter the day of burial from Friday, as originally fixed upon, to Sunday, and arrangements were made by the Old Hebrew Community for a public funeral. At the usual Sabbath Service on Saturday at the Prince's Road Synagogue, the Rev. Morris Joseph, now the chief pastor of the congregation, pausing midway in his sermon (which was on "Life a Pilgrimage"), made a feeling allusion to the death of Professor Prag.

A special service was held in the synagogue on Sunday at noon, and, although the weather was unfavourable, the edifice was crowded a considerable time before the hour. The *Almemar*, pulpit and Ark, were draped in black cloth. The Revs. Morris Joseph, J. Polack, B.A., H. M. Silver, and Dr. W. Stern (Hope Place Synagogue) occupied the reading-desk, whilst seated in front of it were the Rev. A. Bear (Hope Place Synagogue) and the Revs. H. D. Marks, L. Simmons, R. Barnett, Dr. Salomons, and J. H. Valentine (of Manchester). The impressive service commenced with the recital by the Rev. J. Polack of Psalm 86.

The Rev. Morris Joseph then ascended the pulpit and said: "This Fast-day must possess henceforth a specially gloomy significance for our congregation; for we are about to carry forth to their final resting place the remains of the pastor who has ministered so long and so faithfully to our congregation. It is hard to realize that he is no more. It is hard to realize that he, who for many years led our devotions in God's house, is gone from our midst for ever, and all that is mortal of him will presently enter the synagogue for the last time. My brethren, you and I may condole with each other, for we are suffering from a common bereavement. We have lost more than we can accurately measure at the moment, for time and thought can alone reveal the immensity of the void which death has created in our congregational life. At present we can only dimly feel that a shadow has fallen upon our hearts, without being able to comprehend all that the gloom portends. We know that we have lost one who was very precious to us; but what that loss really means for us—what has gone from us never to be restored—what we shall regretfully miss in the days to come—this we shall only learn when our minds have recovered from the first shock of grief, and when looking in vain for our riches, we perceive how poor we are. And yet even now in this early stage of our sorrow it is not impossible for us—nay, it is our duty—to form some estimate, however inadequate, of the powers and the worth which were once so freely devoted to our service. Let me speak first of myself. It is a melancholy satisfaction to me to publicly express the deep respect in which I held my lamented colleague, and the sincere sorrow I feel at the thought that he is no more. The relations which subsisted between him and me were the relations of master and pupil; for while I was delighted to sit at his feet and learn, he was ever pleased to teach me. His kindness towards me was almost that of a parent, for he was always ready to praise what efforts of mine he thought commendable, and often, while depreciating himself, he would speak in approving language of my humble efforts. I feel that I have lost in him a true friend, whose affection and advice and encouragement I shall long and sorely miss. And you, my brethren, what was he to you? Was he not a minister who served you with rare devotion? He gave to you the best part of his life; he devoted to your service his best energies of body and of mind. His heart and soul, as you know, were bound up in his sacred work. He never spared himself in the endeavour to do it well; his chief regret was that sickness, as was the case especially of late, forced him to relax his efforts in doing it. You all know that for nearly seven-and-twenty years he gave you his strength without stint—now ministering in the house of prayer, now comforting the mourner, now soothing the pangs of the sick. For nearly seven-and-twenty years did he serve you thus, and never, so far as I am aware except when he was still a stranger here, and he longed for his native land, did he ever think of severing the ties that bound him to you, and of seeking in another congregation a fresh field for his efforts. He was thoroughly loyal to you. He loved the congregation too deeply to think of doing aught but die amongst them. The links that united him to you were his very heart-strings. But identified with the congregation as he was, by his strong affection for it, he was identified with it still more closely by the length of his service. Seven-and-twenty years! What had he not seen in the time! He had seen—with what pleasure those who knew him best can understand—the growth of the congregation in numbers and importance. He had seen the little infants he had held in his arms on their introduction into the sacred covenant of our faith become strong men. He had seen many a bride and bridegroom whom he had joined in wedlock surrounded by children, some of whom, I doubt not, have stood before him beneath the marriage canopy in their turn. He had, alas, seen many worthy members of his flock pass away, and had helped to perform towards them those kindly offices which the dead claim from the living. This is no light matter, then—this seven-and-twenty years' service. Let us all honour it. But let those over whom he pronounced the marriage blessing, those who have grown up to manhood and womanhood, so to speak, under his kindly paternal eye, those whom he instructed in the knowledge of their religion, those whom he had solaced in their hour of sorrow—let them especially honour it; let them lovingly cherish his memory; let them weep, seeing that he is no more. But next in importance to his zeal for his work and his loyalty to you stand his intellectual attainments. "The Book of the Law has been buried," men cried over the grave of Rabbi Eliezer ben Hyrcanus, so vast was the knowledge of Judaism which death removed from the midst of Israel with the sage. I feel tempted to echo the cry, my brethren. We have lost the Book of the Law, for it was a mind stored in a remarkable degree with Jewish learning and with the knowledge of all that pertains to our religion, that has been taken from our midst. But is this all? No; for there are those whose intellectual brilliancy only serves to show how dark are other minds. Our departed pastor's knowledge, on the contrary, was the flame at which other lights were kindled. I have said that I learned much from him. But all his flock profited by his acquirements. They shone forth from the pulpit and in the school-house; they were your beacon in the hour of your perplexity. Well did he deserve the rare title of "Morenu, our teacher," which was conferred upon him; for they are many who have partaken of his instruction. But it is not only a mind stored with Jewish learning whose loss we are mourning, but a truly Jewish heart as well. To see Judaism made strong by the devotion of its adherents was a desire of our lamented pastor which was passionate in its intensity. He was indeed to be numbered among the *Baalē Tereisin* of the Talmud—the sages who, like armed knights, contended with each other in fierce disputations in the cause of religious truth. For not only was he strongly encased in the armour of religious knowledge, but he hotly and unsparingly assailed every act that seemed to him to menace the welfare of Judaism. And yet he was the very opposite of a bigot. His earnestness scarcely ever led him into narrowness. He himself introduced many salutary changes in the ritual of the synagogue; and superstition had no more determined foe. His love of knowledge, too, was broad as well as deep. For many years he was a prominent member of the chief learned society of this city, and in that capacity he did much to make our neighbours acquainted with the treasures enshrined in our sacred language—still more to increase the respect of our neighbours for the Jewish name. This in itself is sufficient to deserve our lasting gratitude. The Jewish minister who, not content with labouring within the pale of his congregation, goes forth into the world to win for himself, and through himself for Israel, the esteem of his fellowmen, is indeed a true servant of the Lord. Such, then, was the man in his public character. Of his private virtues it becomes me not to speak here. If you would learn them, note the deep grief of his nearest and dearest, to whom he was bound by peculiarly strong ties of love. If you would learn them, go and question the poor, to whom he was ever a tender and sympathising friend. But we, to whom he ministered, we may well mourn for him; for the blow which death has dealt has fallen, not upon him, but upon us. We are the poorer; he the richer. We shall look again and again for the zeal, the stores of intellectual wealth, the kindliness of disposition which once we could command, and find them not. But as for him, his longing is at an end—nay, it is satisfied to the full; for he is gone to the repose which he has earned by the toil of a lifetime. Yes, for him the struggle of living is past; but with him remain its fruits—a good name and the approval of his God. He has abandoned the plough of arduous labour; he has forsaken the fields amid which he worked; but he has gone hence bearing with him his sheaves. Nay, shall we not "trust," with the poet—

> "That those we call the dead
> Are breathers of an ampler day,
> For ever nobler ends?"

Shall we not believe that, though our pastor is dead, he yet lives—lives to watch in spirit over the congregation he loved so well—in the bliss of a better life? Surely he will meet with his recompense not in sleep, but in an activity more glorious even than that which he displayed here, with Heaven instead of earth for its scene. ילך מחיל אל חיל. He is dead, but he lives. He is dead, but let him ever live in our thoughts, our hearts, our lives. Lord of the Spirit of all Flesh, we pray to Thee for the soul of our departed pastor. Thou hast been pleased to call it from these earthly scenes, and though Thy summons has taken from us our faithful guide—him who was unto us as eyes—yet we bow, as it beseems us to do, in humble submission to Thy will. Yet, O Lord, we beseech Thee to bless the spirit which Thou hast called unto Thyself. Oh, extend to it Thy mercy, so that it may know the sweet joys that are for evermore at Thy right hand. Receive it with Thy immeasurable love, so that the yearnings after communion with Thee, which uplifted it here, may be satisfied to the full. O Lord, Thou who art a father to the fatherless and the judge of the widow, instil, we beseech Thee, Thy comfort into the hearts of those who mourn. Teach them to behold the hand of mercy in the stroke which Thou hast dealt them. Let them see that though Thou hast taken from them their beloved, Thou hast removed him from grief and pain, so that he might gain a repose that shall never be broken. Be, too, with us, his fellow-labourers in the sacred field of religious work. Give us knowledge and understanding, so that his flock may not wholly lack wise guidance. May we be able to fill up in some measure the breach which his passing hence has made in our walls. May we be inspired with some of his zeal, some of his fidelity, in performing the holy mission which Thou hast assigned to us. But help us all, the flock as well as the shepherd, to live as he would have had us live. May his teaching, his example, ever be in our hearts, so that we may be true to Thee and to our faith in spite of difficulty and temptation. For then, indeed, will he not have wholly departed from us, seeing that his spirit will be ever leading us nearer and nearer unto Thee. Amen!

The coffin was then brought into the synagogue by the sons-in-law of the deceased, accompanied by the Executive, and set down before the pulpit. The Rev. J. Polack then recited Psalms 112 and 39; and the choir, under the leadership of Mr. Abraham Saqui, pathetically rendered *Yigdal* to the *Yom Kippur* melody. Nearly thirty mourning coaches and about twelve hired carriages conveyed the chief members of the vast assemblage to the cemetery. Many private carriages joined the procession which was of a remarkably imposing character. A large number of Christians were present at the synagogue and at the cemetery, and the Freemasons, of which body the deceased gentleman was a prominent member, were well represented.

The Rev. Dr. Stern (of the Hope Place Synagogue) delivered a brief address, in which he feelingly alluded to the modesty and erudition of the deceased, his staunch adherence to the traditional observances of his faith, his charity, and the zealous and conscientious discharge of his duties. Dr. Stern applied the words with which the Portion of that week began, "And Jacob lived," to the life of Jacob Prag, who had "lived" in the highest and noblest sense with which the word could be applied. He would continue to live in the annals of the congregation which he so faithfully served, as well as in the hearts of those to whom he had become endeared.

The Rev. Dr. Salomons also made a few observations appropriate to the occasion, and the coffin was then carried to its last resting place and lowered into the grave. The funeral ceremony having been concluded,

The Rev. J. Polack, who conducted the service at the cemetery, ascended the pulpit, and, in an expressive address, bore testimony to the high and noble qualities of the Rev. Professor Prag. After referring to the sorrow generally evinced at the death of their respected pastor and friend, he said he was reminded of the words which occurred in the Portion of the next Sabbath. On the death of the Patriarch Jacob, we are told that Joseph and his brethren and a great company of Egyptians went up to Canaan to bury him, and when they came to the threshing-floor of Atad "they mourned a great and very sore lamentation." It was meet that those assembled that day to bury Jacob Prag should "mourn a great and very sore lamentation," for they had known his worth, his unostentatious piety, his zeal and aspiration for the good of Judaism and his congregation. He combined, with a sincere and all-absorbing attachment to his faith a masterly knowledge of Jewish antiquities, literature, and history. He was a devoted Jew, and was marked by a wide tolerance and a catholicity of spirit towards other faiths which made him greatly respected. He showed, by his example, that the aim of religion is not to cramp men's views and to erect barriers between man and man, but rather to bind men together in a common bond of brotherhood. It was perhaps only when he was dead that they could estimate how potent had been his influence for good. In concluding his address, the reverend gentleman expressed a fervent hope that the influence of the words and deeds of the deceased would not cease with his death, but that the generation which had loved and esteemed him would cherish his memory, and strive to imitate his devotion to his religion.

We are enabled to supplement the memoir we gave of the deceased last week with the following particulars:—Mr. Prag studied at the Rabbinical School at Leban, and duly passed the Government examination as teacher. He held his first office—that of teacher—at the age of eighteen. He was subsequently appointed minister at Shoenek in Prussian-Poland. Shortly after entering upon his duties in the Liverpool Old Congregation, he was elected Hebrew master of the congregational schools. After twelve years' service he resigned the latter appointment, as he felt that his increasing clerical duties prevented him from giving that attention to educational work which it demanded. He was held in high esteem outside, as well as within, the pale of his congregation. He was welcomed by learned assemblies as a Hebrew scholar of the first rank. Among his pupils at Queen's College, Liverpool, he numbered many who are now Christian ministers. His knowledge of the Talmudic literature was profound; and questions bearing upon rabbinical subjects were constantly being submitted to him from various parts of the kingdom. While an orthodox and an earnest Jew, he was yet an enlightened one. It was at his instance that many changes in the ritual were adopted by his congregation, which for many years anticipated the improvements which have recently been introduced into the Metropolitan synagogues. He was one of the very few living in this country who possessed the title of מורנו. He was an experienced *Mohel*, and in a practice of 40 years had initiated more than 1,200 children into the Abrahamic Covenant. He was also an accomplished סופר (Scribe) and many of the ספרי תורה written by him are in use in various English Synagogues, and are admirable specimens of Hebrew penmanship. His knowledge of the Oriental languages included that of Chaldaic and Arabic. He translated the Phœnician inscription found in Brazil and (for the Liverpool Literary and Philosophical Society, of which he was a prominent member) the inscription on the Moabite stone. The punctuality with which he met his engagements and performed his duties was remarkable. He attended the synagogue morning and night with unfailing regularity. He was an enthusiastic book-collector; and his extensive library contains some manuscripts said to be 1,000 years old. His charity was well known; and he entered with keen sympathy into the joys and sorrows of the poor. When recently it was proposed to present him with a testimonial on the completion of his twenty-fifth year of service, he suggested that the amount collected should be used for clothing the children of the Jewish Infant School. The affection in which he was held by the poor was amply evinced by the large number of his humbler brethren who attended his funeral. He will be mourned by Jew and Christian alike; and the *Liverpool Daily Post* numbers him among the worthy citizens whom Liverpool has lost in the year which has just closed.

UNITED SYNAGOGUE.

On Tuesday a meeting of the General Council of the United Synagogue was held at the Central Synagogue Chambers. There were present: Sir N. M. DE ROTHSCHILD, M.P., in the chair; Messrs. H. A. Abrahams, A. Arnholz, Moss Benjamin, N. D. Cohen, H. H. Collins, D. Davis, A. Flatau, A. Friedlander, J. Goldhill, F. M. Halford, M. Hart, H. A. Israel, D. Jacobs, M. Jacobs, S. Jacobs, J. A. Jonas, N. S. Joseph, E. Levy, L. Levy, I. M. Marks, M. S. Oppenheim, I. Pick, A. Rosenfeld, I. Rubenson, C. Samuel, L. Solomon, Saul Solomon, A. E. Sydney, B. I. Van Staveren, S. Weingott.

The Executive Committee recommended the redemption of the land-tax on the Mitre Square property of the congregation. The recommendation was adopted. The Committee reported on a recent conference of the Council with reference to the lighting of the Council-room, that they were not in a position to make any recommendation. Accompanying the report was a letter from Mr. N. S. Joseph, the honorary surveyor, whom the Committee had consulted on the subject. It appears that the council-room was constructed originally merely as the committee-room of the Central Synagogue, and its inconvenient arrangements are due to overcrowding when there is a full meeting.

A lengthy discussion ensued, in the course of which Mr. CHARLES SAMUEL suggested that the Council might meet at the Jews' College. It was resolved that it should be referred to the Executive Committee to consider the expediency of the Council meeting elsewhere.

The CHAIRMAN announced that the Bye-Laws of the Constituent Synagogues had been printed and were ready for distribution.

The meeting then concluded with a vote of thanks to the Chair.

DALSTON SYNAGOGUE.—A general meeting of the members of the Dalston Synagogue was held on Sunday last, Mr. F. Cohen, presiding. The meeting was held to receive and adopt the report of the Committee appointed to wait on the Council of the United Synagogue and to receive the reply to the application made to that body. Owing to the inclemency of the weather there was a very small attendance, notwithstanding which donations towards the Building Fund amounting to about £650 (including a donation of £100 from Mr. Lionel L. Cohen) were announced in the room. Those present were very enthusiastic, each member promising to exert his very utmost endeavours to secure the speedy erection of a permanent synagogue. Mr. Alfred de Rothschild and Mr. S. Simons have consented to act as Joint Treasurers of the Building Fund and Mr. Samuel F. Cohen has been appointed Honorary Secretary.

WESTERN SYNAGOGUE.—We are requested to state that though the damages to the Synagogue by the late fire are not yet thoroughly repaired, yet arrangements have been made for the services to take place in the synagogue to-morrow as usual.

LEICESTER.—At a meeting of the Leicester Town Council on Monday, a letter was read from the High Bailiff, Councillor Israel Hart, offering to present to the town a building to be used as a Branch Free Library. On the proposition of the Mayor, a resolution accepting the generous gift was carried by acclamation. On Mr. Hart subsequently entering the Council Chamber he was very cordially received and the Mayor thanked him for his munificence. The handsome and unfettered way in which it had been offered had commended itself to the feelings of every one present.

BIRMINGHAM.—On Sunday last a large and influential section of the Birmingham Hebrew Congregation assembled in the large schoolroom of the Hebrew Schools, for the purpose of presenting Mr. Abraham Danziger with a testimonial, in recognition of the many faithful and important services which he had rendered to the local Jewish community. The presentation took the form of a portrait (to be hung in the Committee-room) and an illuminated address. The meeting was presided over by Mr. John Phillips, President of the congregation, and after being opened with a few appropriate remarks by that gentleman, Mr. Elias Abrahams the promoter of the testimonial, made the presentation on behalf of the subscribers, in a speech indicating high appreciation of the services of Mr. Danziger to the congregation, and of the hearty goodwill and regard which his uniform kindness and cordiality had evoked. Mr. J. Joseph, the Treasurer of the congregation, having also addressed the meeting, the President accepted the portrait on behalf of the congregation, and in his remarks endorsed all that had fallen from the previous speakers. Mr. Danziger appropriately replied, being frequently compelled to pause from emotion and from the applause with which he was greeted. Several other speakers followed, including the Rev. G. J. Emanuel, Messrs. M. Moses, M. J. Goldsmid, A. Bremer, and M. L. Dight. A vote of thanks to the Chairman closed a most agreeable meeting. Mr. Danziger has been connected with this congregation for upwards of 30 years, and from time to time he has filled the most important offices connected with the congregation and the charities, and at present he is President of the Burial Board. The portrait is life size, and was painted by a local artist, Mr. Jonathan Pratt.—The collection at the Birmingham Synagogue on Hospital Sunday amounted to £190 1⁄s. Of the 190 local places of worship, the synagogue stands third on the list, being only surpassed by the two largest and wealthiest churches of the town.

ON Wednesday afternoon last the Rev. Hermann Gollancz examined the children of the Borough Jewish Schools and expressed great satisfaction with the manner in which they replied to his questions

LITERATURE.

The Wandering Jew. By MONCURE D. CONWAY. (Chatto and Windus).

This volume is, practically, an expansion of a lecture on the same subject delivered by Mr. Conway before the Sunday Society, which we reported fully at the time, and an abstract of it appears under Jew-Wandering in the *Encyclopædia Britannica*. Mr. Conway has industriously collected all the legends connected with the Wandering Jew, and connected them together with his own theories as to their origin. He considers that, roughly speaking, to the ordinary people of the middle ages a Jew was not a man but a devil, and certainly we may grant that they acted as if under this conviction. After giving a full account of the various occasions when the Wandering Jew is reported to have been seen, the first being reported in England in 1228, Mr Conway gives other parallel instances in mythology of "undying ones" and "sleepers," and treats of the mark of Cain as foreshadowing the myth. He then proceeds to show the notion of the Jews in popular theology and folklore, then the curse of wandering and the popular notion of the Jew as a "devil incarnate." He then treats of the influences that have kept the Jews alive, rightly laying stress on the influence of the Bible, wrongly attributing their continuance to their money making. In this regard he deals with Shakespeare's Shylock. The next four chapters (xiv. xvii.) deal with the legend of the Wandering Jew as it appears in folklore and in the literatures of Germany, France and England, and the author concludes this interesting work with two chapters on Ahasuerus bound and unbound, or Israel in slavery and freed and a vision of Israel's future. This rough summary of the book will show our readers that Mr Conway's book contains something more than a mere account of the marvellous legend, which is his immediate object. Its pages give his views on the past and future of the Jews in general, as well as of their remarkable representation in folk-lore. We have already referred to Mr. Conway's main explanation of the myth by the theory that mediæval Christians looked upon the Jews as veritable demons in disguise. In a later passage Mr. Conway, in a characteristic passage half insinuates, or rather boldly declares, that this was due to the spiritual teaching of Judaism. "It was Israel itself," he says (p 251), "that taught Christendom its black art of cursing. The Christian idea of a Chosen People of Christ, commissioned to make war upon other peoples as heathen, infidels, hosts of Antichrist, is a precise transcript of the Judaic idea of a Chosen People of Jahve with commission to put Gentiles to the sword." Mr. Conway's antipathy to all forms of positive religion is so well known, that his perversion of Judaism may be put on a par with his perversion of Christianity, and his bad taste in both shows that intolerance is not confined to Theists. Of Mr. Conway's views on the long martyrdom of the Jewish race, the following passage may serve as a specimen: "There is nothing noble in a sect accepting its rock and vulture (as a Prometheus, Mr Conway means) through servility to a deity of whose indifference or importance or non-existence the history of his worshippers is a sufficient proof. There is no majesty in martyrdom unless it is endured for the deliverance and welfare of all mankind" (p. 207) We had thought that this was exactly the cause for which Israel has suffered in the past and is suffering at the present time. But Mr. Conway's intense hatred of all Theistic religion utterly blinds him to the recognition of any nobility in anyone but the freethinker and agnostic. According to him there has been little nobility in the human race. Mr. Conway has become a man of one idea; in every aspiration after an ideal he sees the worship of the Devil! Like the clergyman of the anecdote he calls out to his opponent, "Ah, your God is what I call devil." We have called the book "interesting" but we must add the proviso that it is chiefly interesting for the remarkable hold that demonology appears to have obtained over its author. If Mr. Conway had confined his attention to his immediate subject and pruned his pages of all remarks offensive to persons of positive belief, his book would have been much less rambling and would not so often offend against the canons of good taste. We may perhaps conclude our remarks by a few curiosities culled from various parts of the book. He suggests (p. 89) that the "Witches' Sabbaths" received their name "because Jews were supposed to be the chief attendants at them." Has Mr. Conway any proof of this except that supplied by his own vivid imagination? The exploded derivation of "Punch and Judy" as from an old miracle play "Pontius cum Judæis" is referred to (p. 92) though Mr. Conway is careful to add "I have not investigated the matter." An interesting letter is given mentioning that a man known as the Wandering Jew lived in Newcastle at the latter end of the last century, and that his son still lives, know as "Topper, the Newcastle Fossil," a parallel to the "Dirty Dick" of London. Mr. Conway refers (page 270) to Judge Jeffrey (Jeffreys) "in the time of George I." whereas he died in 1689

AT the late heavy gun practice (1881) of H.M. Royal Naval Volunteers, M. Alfred Abraham (a nephew of Mr. Serjeant Simon, M.P.) was scored as the best shot of his battery. The distinction thus gained deserves notice at the present moment, and proves that English Jews, who follow a military profession, are as efficient as their brethren in the French army and enjoy equal prospects of obtaining high rank.

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THE LATE MR. BERNAL OSBORNE.

The *Times* of yesterday, in its obituary of Mr. Bernal Osborne, who died the previous day, gives the following account of his origin:

"In the last Parliament in which he sat Mr. Bernal Osborne represented an Irish city. He had also considerable estates in Ireland, and it was natural to think of him as a Milesian wit associated with Sheridan, Curran, and Swift. But, in fact, the only connexion which Ralph Bernal Osborne had with Ireland was by marriage. He was by paternity of the same race which produced Heine and Börne, but in his case the Semitic stock had mingled with Saxon blood. In 1744 Jacob Israel Bernal, his ancestor, a West India merchant was elected Treasurer of the Spanish and Portuguese Jews' Synagogue in Bevis Marks, London, the same to which the Disraeli family belonged. Bernal resigned his post in order to marry a German Jewess. In the narrow view of the Sephardic elders of that day this was a *mésalliance* only inferior in degree to wedding a Christian. The union was permitted, but on the condition that the ceremony should be as private and unostentatious as possible. It was not surprising that the sons of the parents whose marriage was embittered by so narrow a form of bigotry should leave the congregation soon after they became able to act for themselves. Isaac and Jacob Bernal retired from the synagogue in 1787, not on the ground of religious differences, but from disgust at the administration of the community. Isaac Bernal continued to observe the Jewish religion, and was buried in the ancient cemetery at Mile End, where his coreligionists have had a burying-ground ever since their re-admission to this country by Cromwell. Jacob Bernal brought up his children as Christians."

The elder Ralph Bernal (son of Jacob Bernal, and father of Bernal Osborne) married a Miss White, presumably a Christian. On his first entrance into Parliament he was described as "a barrister of Hebrew extraction" in "Dodd's Parliamentary Companion." Many interesting anecdotes of Mr. Bernal Osborne's wit are given in the *Times* and *Daily News*. We may add one which is more suitable for publication here than in the general press. Once when he was dining with the late Sir Anthony Rothschild, his host asked him to try a long preserved vintage of Clos Vougeot. Mr. Osborne at once accepted the invitation, adding that he and his host ought to be good judges of "old clo'."

JEWISH WORKING MEN'S CLUB.—The entertainment at this Club on Sunday evening was given under the direction of Mr. H. Walters, who is a ventriloquist of no mean ability, and who gave a sketch entitled "Merry Moments" very successfully. The other items of the programme comprised pianoforte solos, recitations, and songs, the various exponents being the Misses Moses and R Posner, Messrs. Cuthbert, E. Sharp, Van Kollam, and Master Vorzanger, who all acquitted themselves to the satisfaction of a numerous assemblage. At the termination of the entertainment a cordial vote of thanks to the performers was given on the motion of Mr. H. L. Hyam, who occupied the chair.

ON Wednesday, the 28th ult., the children of the Villareal School and Portuguese Infant School were treated to an entertainment, in honour of the wedding of Miss Ada de Pass (daughter of Mr. A. de Pass), one of the Ladies' Committee. After tea a magic lantern displayed the story of "Whittington and his Cat," and was followed by dancing. A plentiful supply of cakes, buns, and oranges was provided during the evening, of which the youngest infants had an ample share in the morning. A telegram of congratulation and thanks was sent from the children.

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AN English Lady wishes to procure a MORNING ENGAGEMENT as GOVERNESS to young children in Bayswater or neighbourhood; could give drawing lessons in schools. Recommended by Miss Wulffsohn. Address A. B., 2, Tavistock-road, Westbourne Park, W.

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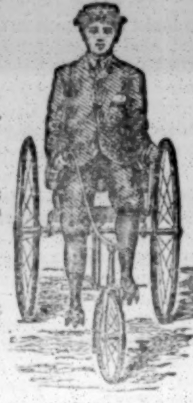

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